

A
GRAMMAR
OF THE
PUKKHTO OR PUKSHTO LANGUAGE,
ON
A NEW AND IMPROVED SYSTEM,
COMBINING BREVITY WITH PRACTICAL UTILITY, AND INCLUDING
EXERCISES AND DIALOGUES,
INTENDED TO FACILITATE THE ACQUISITION OF THE COLLOQUIAL.

BY
HENRY WALTER BELLEW,

ASSISTANT SURGEON GENERAL ARMY.



LAHORE:
RAI SAHIB M. GULAB SINGH & SONS,
PRINTERS, PUBLISHERS AND BOOKSELLERS;

LONDON :
PRINTED BY GILBERT AND RIVINGTON, LTD.,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

DEDICATED

TO

BRIGADIER-GENERAL HARRY BURNETT LUMSDEN, C.B.,

COMMANDANT HYDERABAD CONTINGENT,

BY

HIS OBEDIENT HUMBLE SERVANT,



H. W. BELLEW.

PREFACE.

IN submitting my Grammar of the Pukkhto or Pukshto language to the notice of the public, it is necessary that I should offer a few words of explanation as to the object of the Work, and the reasons that have induced me to publish it.

During ten years' service, more or less continuously on the Trans-Indus Frontier of British India, it has often occurred to me as a notable fact, that comparatively very few of the Frontier officials possessed any knowledge of the language of the people they ruled, or at all events, amongst whom they dwelt. And this the more so, as the Pukkhto Works of Vaughan and Raverty had already appeared, and for the past decade, at least, have been well known to Frontier officers.

But, notwithstanding the aid to be derived from these Works in the study of the language of the Afghans, the number of Pukkhto-speaking officers is, nevertheless, at the present time very small, though, in all probability, greater now than at any preceding period since our tenure of the Trans-Indus States.

This fact was exemplified in a remarkable manner, and their paucity no less severely felt, during the Ambela campaign at the close of 1863, at which time the officials with the British Force who could claim any acquaintance with the Afghan language were to be counted on the digits.

In January 1863, examinations in the Pukkhto language were

first held; and in the following month, a money reward of 500 rupees was sanctioned by Government for candidates who should pass successfully in the colloquial. Subsequently, in 1865, the test for Pukkhto was assimilated *mutatis mutandis* to that for the second standard Hindūstānī. With this encouragement on the part of Government, some half-dozen candidates have passed in the colloquial, but none, as far as I am aware, have as yet passed in the newly fixed test.

Apart from the absence, until recently, of encouragement on the part of Government, there have been few inducements to the study of the Pukkhto language, which has always been looked upon as an incomprehensible jargon, beset by difficulties and irregularities that rendered its acquirement a hard task to the stranger; whilst by many its study was considered a useless waste of time and trouble, owing to the limited period of their sojourn amongst the people by whom it is spoken.

Few, in consequence, have taken the trouble to enter upon its study, and the Pukkhto has remained to the present time, practically a neglected and unknown language; and thus have been prolonged the errors in regard to it, which at first resulted in ignorance or in an insufficient acquaintance with the language.

During my residence among the Afghans I have, times without number, heard both gentry and peasantry, as well as members of the soldiery, deplore their misfortune in not being able to meet with an official acquainted with their language, to whom they could appeal in matters affecting their interests more or less gravely (under circumstances in which their welfare or otherwise depended on the decision of a civil or military officer, when he acted as judge in the one case, or to whom they were subordinate in the other), and lament their own helplessness in the matter, owing to ignorance on their part of Hindūstānī, which is the medium of intercourse by means of interpreters, who are too often and too justly complained of as incompetent, and unscrupulous withal.

In the spring of 1864, shortly after the close of the Ambela

campaign, it occurred to me that, with the practical knowledge I had acquired of their language during a prolonged residence amongst the Afghans, I might be able to compile a Grammar and Dictionary of the Pukkhto language, with the view to render its study a more interesting occupation, and its acquirement a less difficult task than either had, from all appearances, hitherto proved.

With this object I sought the aid of the Pukkhto Grammars by Vaughan and Raverty, and with an increased stock of information derived from them and other sources, set to work to arrange my materials somewhat on the model of Forbes' Hindūstānī Grammar. The results are shown in the following pages.

One principal aim, both in the Grammar and Dictionary, has been to show the regularity of its grammatical construction as regards the former, and the affinity in this respect of the Pukkhto to the Hindī, whilst in respect to the latter, the words (which, as is shown in the Dictionary, are for the most part derived from the Persian and Hindī) have been analysed and reduced to their originals, and thus identified with others already familiar (for it is here taken for granted that the student of Pukkhto is already acquainted with the Hindūstānī), by which means is removed one of the greatest difficulties in the study of the language.

Bearing these points in mind, then, a careful attention to the changes, noted in the following pages, will soon dissipate the dreaded difficulties of the Pukkhto, which are in truth more apparent than real, and by the proficient in Hindūstānī, or one acquainted with Persian, may be very easily overcome with a little ordinary application.

The Pukkhto, in fact, like the Hindī, is a dialect of the Sanskrit as regards its grammatical construction, only Persianised in respect to the bulk of the words composing it. That is to say, in Pukkhto the nouns take corresponding inflections (where such do occur) in the oblique cases to those under like circumstances in the Hindī, whilst its adjectives and verbs undergo the same kind of, or corresponding, inflections for

gender and number as do the same parts of speech in the Indian dialect, whereas, in Persian, on the contrary, no such changes take place.

For example, in the Hindī, *ghoṛā* (a horse) in the oblique cases of the singular becomes inflected, as *ghoṛe kā* (of a horse), and in the plural *ghoṛe* (horses) becomes inflected in the oblique cases, as *ghoṛoṁ kā* (of horses). So in the Pukkhto corresponding changes or inflections occur, as *sarai* (a man), *da sarī* (of a man) in the singular, and *sarī* (men), *da sarō* or *da sarō* (of men) in the plural. In Persian no such changes take place, as is shown in the following examples, where the concord of noun, adjective, and verb of the Pukkhto, Hindī, and Persian are contrasted together:—

PUKKHTO.		HINDĪ.		PERSIAN.		ENGLISH.
<i>loc sarai</i>	}	<i>barā manukh</i>	}	<i>kalān mard</i>	}	great man.
<i>loya kkhadza</i>	}	<i>barī randī</i>	}	<i>kalān zan</i>	}	great woman.
<i>da loya sarō</i>	}	<i>barē manukhoṁ kā</i>	}	<i>i kalān mardān</i>	}	of great men.
<i>da loya kkhadzo</i>	}	<i>barī randiyoṁ kā</i>	}	<i>i kalān zanān</i>	}	of great women.
<i>sarai rāghai</i>	}	<i>manukh āyā</i>	}	<i>mard āmad</i>	}	man came.
<i>kkhadza rāghlala</i>	}	<i>randī ā-i</i>	}	<i>zan āmad</i>	}	woman came.

And similarly, Pukkhto verbs, though they end in *al* and *edal* corresponding to the *an* and *īdan* of the Persian Infinitives, and in their conjugations assimilate to the Persian paradigms, from which, for the most part, they are derived (see Preface to the Dictionary), are in all other respects, as regards construction and inflection for gender, under the same rule as verbs in the Hindī, especially in respect to the use of the past tenses of active verbs with the Instrumental case of nouns. (Art: 33, 75.)

It would appear, in short, that the Pukkhto, originally a dialect of the Sanskrit, assumed its present Indo-Persian form at some remote period, by the sudden and long-continued contact of Indian tribes with the Persians, from whose language, owing to their preponderating influence, a large number of words came to be used colloquially. And in time, these, without affecting its original grammatical construction, themselves became absorbed into the language, and in

most instances, according to fixed laws of language, known to Philologists, underwent alterations and modifications, more or less extensive or complete according to circumstances (varying, very possibly, with reference to their introduction in the first instance, colloquially or through the channel of written literature), so as to be adapted to the mould of the new dialect into which they became incorporated.

That the Pukkhto had already assumed its present form prior to the spread of the Arabs over Afghanistan, towards the close of the seventh century, when they first carried their arms towards India, would appear probable, since (although the Afghans have for many centuries adopted the religion and laws of their Muḥammadan conquerors) it has in no way materially been affected by contact with their language, for the numerous words and phrases borrowed from that source are very rarely found incorporated with the Pukkhto, as are words from the Hindī and Persian, but are always distinct, and in most instances used in an unaltered, or but very slightly modified, form.

Further, it would seem that the region represented by modern Afghanistan was in those times, and even for centuries preceding the Muḥammadan era, successively ruled by Persian and Indian sovereigns, as is evidenced by the coins of the Sassanian kings and Hindu Rājās, which are found in such abundance, together with the multiform relics of a Hindu people, in the numerous ruins scattered over this region at the present day. And such alternations of rule from Persian to Hindu and from Hindu to Persian, must, it seems probable, have continued for centuries subsequent to the time of the Saracen conquest, for we find that, even as late as the time of Maḥmūd of Ghazni, in the beginning of the eleventh century, a Hindu Rājā was ruling at Kābul. His subjects too, it is probable, were, as are the tribes of Afghanistan at this day, a mixture of aboriginal Indians and Persian colonists. Their descendants are probably represented by the Kāfirs, Gujars, and other tribes of Hindu Kush and the Eastern provinces of Afghanistan (who at the present day speak dialects more or less Indian, and quite distinct from the Pukkhto), in the one case, just as in

the other the ancient inhabitants of the provinces to the westward of Kābul are represented by the Tājiks and Hazārahs of this day, who speak modern Persian, or dialects but very slightly differing from it.

This persistence of the distinct and uncorrupted dialects, Persian on the one hand and Indian on the other, in the midst of a nation who speak a language manifestly consisting of a combination of both, is a noteworthy fact. More especially as the said nation, though it has for many centuries occupied its present ground at the point of junction between the Indian and Persian Empires—in the country known as Afghanistan to strangers, and as Pukkhtūnkhwā to the Afghans or Pukkhtūns—and more or less as the dominant race, since the tenth century, boast that they are a distinct nation, a peculiar people, separate from the tribes (whether Persian or Indian) amongst whom they are settled, and, claiming descent from the house of Jacob, declare that their ancestors were emigrants from the west.

But to enter here upon the question of the origin of the Afghan nation, an enquiry full of interest though it be, would be foreign to the subject of this work. It is hoped, however, that the preceding remarks will suffice as an indication to the student desirous of entering further into an analysis of the Pukkhto language, whilst by a reference to the Preface to my Pukkhto Dictionary will be found illustrations of the changes which words from the Persian and Hindī undergo on being transformed into Pukkhto.

With these brief indications as to the structure and family connection of the Pukkhto language, I trust that the details contained in the following pages, despite the many shortcomings, resulting from the hasty manner in which the whole has been put together, will in some measure facilitate its study.

H. W. B.

LONDON,

4TH JANUARY, 1867.

PREFACE TO THE NEW EDITION.

THIS New Edition is brought out by Rai Sahib M. Gulab Singh and Sons, to meet the demand, and at the special request of Mrs. Bellew.

LAHORE, 1901.

PUKKHTO OR PUKSHTO GRAMMAR.

SECTION I.

1. The Pukkhto or Pukshto in some respects resembles the Hindūstānī or Urdū. It has the same grammatical construction, and like it also is a mixed language, or, as the Afghans style it, a *gaḍa-waḍa-jība*. Round a nucleus of original words it comprises a large number of foreign ones. These latter are mostly from the Arabic, Persian, and Turki on the one hand, and from the Sanskrit and Hindūstānī on the other.

a. The former, Persian especially, predominate in the dialects current in the western parts of the country, and the latter in those current in its eastern parts; the several nations from whom they have been derived bordering on those parts respectively.

b. Further, in the western parts of Afghanistan, and mixed with the general Afghan population, are numerous clans of Tajiks and Hazarahs, whose language is the Persian. And similarly, in its eastern parts, are the Gujars and Hindkis, whose language is a dialect of the Hindī.

c. Most of these foreign words are met with in Pukkhto in an unaltered form, and, except in the vicinity of the countries whence they have been derived, are for the most part used in composition only. The rest have undergone more or less modification, but the change is seldom so complete as to prevent ready recognition.

2. Pukkhto, as a written language, is seldom used otherwise than

in composition, as a vehicle for the literature and history of the nation. Epistolary correspondence and the general business of the country are conducted through means of the Persian, which is the court language, and used in preference to Pukkhto by the nobility and educated classes more or less generally throughout the country westward of Kabul. Again, the theological and judicial literature of the Afghans is almost wholly in the language of the nation whence they have derived their religion and laws, namely, the Arabic. This kind of learning, however, is entirely confined to the priesthood.

3. Owing to the restricted employment of Pukkhto as a written language, there is noticeable a considerable diversity in the modes of writing and spelling the same words, not only in different districts or provinces, but even in the same district, and often by the same author.

a. This difficulty, though at first a stumbling block to the beginner in the study of the language, is in fact more apparent than real. It is owing to the indiscriminate and seemingly capricious use of the modified forms of certain letters to represent sounds peculiar to Pukkhto, and varying in pronunciation as used by the different tribes composing the nation.

b. For the same reasons, the long and short vowels, as also a few consonants of cognate sound, are constantly met with changed the one for the other.

c. These remarks, if borne in mind, will, with the explanations hereafter given with the letters, in some degree simplify the study of the language to the beginner.

4. Pukkhto is written in the Naskh form of the Arabic character, and contains forty letters. With a few additions and modifications they are the same as those used in the Hindūstānī, with which the reader is supposed to be acquainted. The several letters used in the Pukkhto are shown in the subjoined table.

PUKKHTO ALPHABET, OR PAṬA-Ī. (*Iḥurūfi-tahajji*, A.)

FORM.	NAME.		POWER.	FORM.	NAME.		POWER.
	I.	II.			I.	II.	
ا	الف	<i>Alif</i>	<i>a</i>	س	سین	<i>Sin</i>	<i>s</i>
ب	بی	<i>Be</i>	<i>b</i>	ش	شین	<i>Shin</i>	<i>sh</i>
پ	پی	<i>Pe</i>	<i>p</i>	نب	بنین	{ <i>Kkhin</i> <i>Kshin</i>	{ <i>kkh</i> <i>ksh</i>
ت	تی	<i>Te</i>	<i>t</i>	ص	صاد	<i>Swād</i>	<i>ṣ</i>
ت	تہی تہ	<i>Te, Ta</i>	<i>t</i>	ض	ضاد	<i>Dwād</i>	<i>ẓ</i>
ث	ثی	<i>Se</i>	<i>s</i>	ط	طوی	<i>Toe</i>	<i>ṭ</i>
ث	ثیم	<i>Dzīm</i>	<i>dz</i>	ظ	ظوی	<i>Zoe</i>	<i>ẓ</i>
ج	جم	<i>Jīm</i>	<i>j</i>	ع	عین	<i>Ain</i>	<i>ʿ</i>
ج	جی	<i>Tse</i>	<i>ts</i>	غ	غین	<i>Ghain</i>	<i>gh</i>
چ	چی	<i>Che</i>	<i>ch</i>	ف	فی	<i>Fe</i>	<i>f</i>
ح	حی	<i>He</i>	<i>h</i>	ق	قاف	<i>Qāf</i>	<i>q</i>
خ	خی	<i>Khe</i>	<i>kh</i>	ک	کاف	<i>Kāf</i>	<i>k</i>
د	دال دی	<i>Dāl, De</i>	<i>d</i>	ک	کاف	<i>Gāf</i>	<i>g</i>
د	دال دہ	<i>Dāl, Da</i>	<i>ḍ</i>	ل	لام	<i>Lām</i>	<i>l</i>
ذ	ذال	<i>Zāl</i>	<i>z</i>	م	میم	<i>Mīm</i>	<i>m</i>
ر	ری	<i>Re</i>	<i>r</i>	ن	نون	<i>Nūn</i>	<i>n</i>
ر	ری	<i>Re</i>	<i>r</i>	ن	رون	<i>Rūnr</i>	<i>nr</i>
ز	زی	<i>Ze</i>	<i>z</i>	و	واو	<i>Wāw</i>	<i>w</i>
ژ	ژی	<i>Ĵe</i>	<i>ĵ</i>	ہ	ہی	<i>He</i>	<i>h</i>
ڙ	ڙی	<i>Ge</i>	<i>g</i>	ی	یی	<i>Ye</i>	<i>y</i>

a. Of the above letters, ث, ح, ص, ض, ط, ع, and ق are purely Arabic. and for the most part only found in words from that language.

b. The letters خ, ذ, ز, and غ are found in words either from the Arabic or Persian, but, with the exception in a few instances of خ when it takes the place of क *kh* of the Hindī, not in the words from the Hindī.

c. The letters پ, چ, ژ, and گ are found in words either purely Pukkhto or introduced from the Persian and Hindī, but not from the Arabic.

d. The letters ت, ش, د, ر, و, ی, and ن or نر are only found in words purely Pukkhto. The rest of the letters are common to all the languages above named.

e. In composition, the letters of the Pukkhto alphabet assume the same initial, medial, and final forms as those of the Hindūstānī.

5. All the letters of the Pukkhto alphabet are considered to be, and are used as, consonants. The letters ا, و, and ي are also used as vowels. Some of the letters require separate notice.

a. ب *be* is sometimes changed to و *wāw*. Ex. وار *wār* for بار *bār* (a turn), وند *wand* for بند *band* (a dike, bank). When preceded in a word by ن it takes the compound sound of *mb*. Ex. لنب *lanba* (a flame), pronounced *lambda*.

b. پ *pe* is often substituted for ف *fe*. Ex. پتنه *patna* for فتنه *fitna* (strife), پقیر *paqīr* for فقیر *faqīr* (a beggar).

c. ت *te* is pronounced as a very soft dental. ٲ *ta* is a very hard palatal, and in sound resembles the ٲ of the Hindūstānī or the ॢ of the Hindī, like which it is also called ٲ *ta*.

d. ځ *dzim* or *dze* is an altered and softened form of چ *jim*, for which it is frequently substituted. Ex. ځان *dzān* for جان *jān* (life), ځاي *dzāe* for جاي *jāe* (place), ځگر *dzigar* for جگر *jigar* (liver), etc. The letter چ *jim* itself is sometimes changed to ز *ze*.

e. څ *tse* is an altered and softened form of چ *che*, for which it is substituted in such words as څادر *tsādar* for چادر *chādar* (a sheet), څاره *tsāra* for چاره *chāra* (remedy), څرخ *tsarkh* for چرخ *charkh* (a wheel), etc.

f. ح *he* is a hard aspirate. It is sometimes replaced by ه *he*.

g. ډ *dāl* or *de* is a very soft dental. ډ *dāl* or ډ *de* or ډ *da* is a very hard palatal, and has the sound of the Hindūstānī ڍ, or the Sanskrit ॢ.

h. ر *re* is a soft *r*, but always fully pronounced. ر *re* or ر *ra* is a rough palatal rolled out of the mouth with emphasis. It has a sound very similar to that of the Hindūstānī ژ, or the ञ in Hindī, or ञ of the old Sanskrit.

i. ز *ze* has the sound of *z* in *zeal*. It is sometimes interchanged with ذ *dze* and ج *jim*. ژ *je* has the sound of the French *j* in *jour*, or of the English *z* in *azure*, or the *s* in *pleasure*. It is a Persian letter, and in Pukkhto is sometimes used in place of ج *jim* by the eastern Afghans, with whom it has the sound of that letter.

ج *g* is an altered form of ج *jim*, and like that letter, as pronounced by Arabs and others, has two sounds distinct from each other. By the Yusufzais and eastern Afghans generally it is pronounced hard, as the *g* in *gun*, and is often replaced by گ *gāf*, with which it has the same sound amongst them. By the Khataks and western Afghans generally it is pronounced soft, as the English *g* in *gem*, or more frequently as the French *g* in *gens*, and is sometimes, though rarely, replaced by ژ *je*, with which it has the same sound amongst them. Ex. راي *gala-i* (hail) pronounced and often written گاي *gala-i* by the eastern Afghans is pronounced and occasionally written ژاي *jala-i* by the western tribes. Similarly, خور *khog* (sweet), pronounced and often written خوک *khog* by the Yusufzais, is pronounced and may be written خور *khog* by the Khataks and western tribes. ريره *gira* (the beard), ير *yag* (a he-bear), etc., are other instances.

k. ک *kkhīn* or ک *kshīn*, called also ک *kshe* and ک *kkheshīn*, is a combined form of ک *khe* and ش *shīn*, and corresponds with the क of the Sanskrit. This letter also has two distinct sounds. By the Yusufzais and eastern tribes it is pronounced hard, as *kkh*, and by the Khataks and western tribes soft, as *ksh*. Ex. ک *kkhah* (good) with the Yusufzais is pronounced *kshah* by the Khataks. پککھتو *pukkhto* or پککشتو *pukshto*, کککھادی *kkhādī* or کککشتادی *kshādī*, etc., are instances. ک *kkhīn* is often used for ش *shīn* in words introduced from the Persian. Owing to the different sounds of this letter ک *kkhīn* or ک *kshīn*, the following transformations are observed when it is combined with the letter ک *kāf* without the intervention of a vowel. By the Yusufzais and eastern Afghans the ک *kkhīn*, when thus combined, is always made to precede the ک *kāf*, as in the words *kkhkenāstal* (to sit), *kkhkal* (to draw), *kkhkārah* (apparent), *kkhke* (in), *kkhkata* (under), etc. But by the Khataks and western tribes the ک *kshīn*, under similar combinations, is always made to follow the ک *kāf*, as *kkshenāstal*, *kkshal*, *kkshārah*, *kkshē*, *kkshata*, etc.

l. *gāf* گ has invariably the sound of *g* hard, as in *go, gun*. When written *ge*, with which it is sometimes changed, it may have either sound of that letter, as has been explained above (i).

m. *nūn* ن has always the full sound of *n* as in *none*, except when followed by *be*, when it takes the sound of *m*. Ex. *lanba* (flame) pronounced *lamba*, *tanba* (a shutter) pronounced *tamba*, *wrunbi* (firstly) pronounced *wrumbe*. In such cases the *nūn* ن is frequently replaced by *mīm* م, as *lambē*, *tambē*, *wrumbi*, etc. When *nūn* ن is combined with *re* ر it forms the compound consonant *nr* (نر or رنر *rūnr*), in which the *n* is nasal. This letter is never found at the commencement of a word. Its sound is peculiar to the *Pukkhto* and difficult to acquire correctly.

n. *wāw* و used as a consonant has the sound of *w* in *was, wet*. By itself it is used as the conjunction *and* to connect words and sentences, and also as a prefix to the particles used as signs to the dative case. For its sounds as a vowel see Art. 8, b.

o. *ṣ* ه is a mild aspirate like the *h* in *humble*. At the end of a word it is either sounded or perceptible, or else unsounded or imperceptible. In the former case it is called *hāe-ẓāhir*, and in the latter *hāe-khafī*. The *ṣ khafī* is the final letter of a large class of feminine nouns, and is added to masculine nouns and adjectives whose terminal letter is a consonant, for the formation of their feminines. In poetry this final *ṣ* is often dropped and replaced by the short vowel *zwar* or *zabar* (ـَ). All nouns, adjectives, etc., ending in *ṣ ẓāhir* are of the masculine gender. When the letter *ṣ* occurs at the end of Arabic words introduced into *Pukkhto* it is written thus *ṣ̣* and sounded as *ṣ̣*, and generally this letter is substituted for it, as *ṣ̣āt* for *ṣ̣āt*; *ṣ̣āt* (alms).

6. In this work the *ṣ khafī* is represented by the letter *a* at the end of a word, and the *ṣ ẓāhir* by *h*. For the rest, Professor Forbes' system of Romanizing is here adopted, as shown in the table of the alphabet.

THE CONSONANTS. (*Hurūfi-ṣaḥīḥ*.)

7. According to the Arabian system, on which the *Pukkhto*, like other Oriental grammars, is based, all the letters of the alphabet are used as consonants.

a. The only letters requiring notice here are *alif* and *'ain*. These consonants at the commencement of a word or syllable are very weak aspirates. The former proceeds from the mouth alone, and the latter from the throat. In common with the other consonants, they depend for their sound upon the vowel by which they may be "moved."

b. A consonant when moved by a vowel to form a syllable is said to be *mutaharrik* or "moveable." When in the middle or end of a word and not so "moved," it is said to be *sākin* or "quiet," and is then marked with the sign $\overset{\circ}{\text{—}}$ *jazm*.

c. When a consonant is doubled the sign — *tashdīd* is written over it, and the letter is distinctly sounded twice.

THE VOWELS. (*Harakāt*.)

8. The letters *ā*, *wāw*, and *ye*, when *sākin*, are used with the three short vowels *zwar* or *zabar* — , *zer* — , and *pesh* — , or *fatha*, *kasra*, and *zamma*, as they are respectively styled in Arabic, to form the long vowels and diphthongs.

a. Thus *alif*, which is invariably preceded by — *zwar*, unites with it and forms the long vowel represented by *ā* and sounded as in *yarn*, *barn*, etc. Ex. *bād* (air), *lār* (road), etc.

b. *wāw sākin*, preceded by its corresponding short vowel — *pesh*, unites with it and produces two distinct sounds, viz., as *ū* in *rule*, called *wāwi-m'arūf*, and as *o* in *pole*, called *wāwi-majhūl*. *khūg* (hurt), *kūnr* (deaf), *lūnd* (wet), etc., are examples of the former. *khog* (sweet), *khob* (sleep), *kūnr* (a dog-louse), *tor* (black), etc., are examples of the latter.

When *wāw* is preceded by the short vowel — *zwar*, it sometimes unites with it and produces the diphthong *au*, sounded as the *ou* in *sound*, *house*, etc. *dzaur* (oppression), *qaum* (tribe), *kauntar* (a pigeon), etc., are examples. In Pukkhto, however, it is more common for the *wāw* to remain distinct as a consonant, retaining the sound of *w*. This is particularly the case at the end of words or syllables where the *wāw* is preceded by — *zwar*. Ex. *rawdāl* (to suck), *lawdāl* (to say), *palaw* (side), *graw* (pledge), *مندو*

mandaw (a porch), etc. When , *wāw* is preceded by the short vowel — *zer*, it never unites with it, but remains separate, and is sounded as a consonant. Ex. سوري *siwrai* (shade), زوي *ziwe* (matter), لوال *liwāl* (hungry), etc.

c. ي *ye sākin*, preceded by the short vowel ⊥ *zwar*, unites with it and produces the diphthong *ai*, which is sounded like the *i* in *file* if in the middle of a word, and like the *ai* in *sail* if at the end of a word. سيل *sail* (a ramble), خيمه *khaima* (a tent), etc., are examples of the former sound; and سري *sarai* (a man), لرگي *largai* (a stick), etc., are examples of the latter.

When ي *ye* is preceded by the short vowel ° *pesh*, which is a rare occurrence in Pukkhto, no union takes place; it remains as a consonant with the sound of *y*, as in the word ميسر *muyassar* (procurable).

When ي *ye* is preceded by the short vowel — *zer* it unites with it, and produces two distinct sounds, viz., as ī (sounded like the double *e* in *feel*), called *yāe-m'arūf*, and as *e* (sounded like the *a* in *fate*), called *yāe-majhūl*. سپين *spīn* (white), شين *shīn* (green), تيت *tīt* (bowed), etc., are examples of the former; and بينش *bensh* (a rafter), ديرش *dersh* (thirty), تيل *tel* (oil), etc., of the latter.

d. When , *wāw* and ي *ye* are followed by the long vowel | *ā*, they retain their sounds as consonants, *w* and *y* respectively, forming no union with the preceding vowel, as توان *tuwān* (power), بيان *bayān* (recital).

9. There are then, to recapitulate, ten vowel sounds in the Pukkhto, viz., the three short vowels, *zwar*, *zer*, and *pekh*, represented by *a*, *i*, and *u* respectively; the three long vowels, formed by their combinations with | *alif*, ي *ye*, and , *wāw*, and represented by *ā*, *ī*, and *ū* respectively; the two diphthongs *au* and *ai*, formed by the union of , *wāw* and ي *ye* respectively with a preceding ⊥ *zwar*; and the two *majhūl* sounds of , *wāw* and ي *ye*, formed by their combinations with ° *pekh* and — *zer* respectively, as above explained.

10. The following table, taken from Forbes' Hindūstānī Grammar, shows the several vowel sounds above mentioned, as pronounced in English in column I., as written in the Naskh character in col. II., and as represented in the Roman character in column III.

DESCRIPTION.	COL. I.	COL. II.	COL. III.
Short Vowels	fun	فَن	fan
	fin	فِن	fin
	foot	فُت	fut
Long Vowels	fall	فَال	fāl
	feel	فِيل	fīl
	fool	فُول	fūl
Diphthongs	fowl	قُول	faul
	file	فِيل	fail
Majhūl و and ي	foal	فول	fol
	fail	فيل	fel

11. The following symbols are used with the vowel | *alif*.

a. — *madda*, which signifies prolongation, is written over | *alif* commencing a word to prolong its sound or make it a long vowel, as آزاد āzād (free), instead of الزاد.

b. — or — or — *hamza*, called also *yāe-m'adūm*, or the “abolished y,” is placed above and between two contiguous vowels of different syllables to indicate their separation from each other. Ex. نَائِي nā-ī (a barber), فَائِدَة fā-ida (benefit), etc. This symbol corresponds to and in this work is represented by the hyphen in English. In Pukkhto it is used with a large class of mostly monosyllabic words to indicate a separation or division of the short vowel composing such words. Ex. وَاړ wa-ar (winning), پَا-اټ pa-ats (blunt), خټې kha-at (a hillock), etc. By some tribes such words are pronounced as if the short vowel was — (*pesh*), as وړ, پټ, *khut*, etc.

c. — *wasla* signifies “union,” and, written over the ال *al* commencing Arabic words, gives it the vowel sound of the last letter of the preceding word, and denotes union with it as بَيْتُ الْمَقْدِسِ baitu-l-muqaddas (the holy temple, Jerusalem).

d. The symbols — , — , and — *tanwīn*, or “nunation,” occur at the end of

Arabic words to denote their termination in *n*. It will be observed that these symbols are merely the doubling of the three vowel points, which then take the sounds of *-an*, *-in* and *-un* respectively.

SECTION II.

THE PARTS OF SPEECH. (*Kalima*.)

12. In Pukkhto, as in the Arabic and Persian, the several parts of speech are classified under three heads, viz., the noun, the verb, and the particle.

THE NOUN. (*Ism*.)

13. The noun is a word which by itself expresses an independent meaning, but does not indicate time. It possesses gender, number, and case, and comprises all substantives, adjectives, pronouns, participles, and infinitives, as کانی *kānrai*, s. (stone), سپک *spuk*, a. (light), دغه *haghah*, pr. (that), وینکی *wayūnkai*, part. act. (speaker), وهلی *wahulai*, part. pass. (beaten), شاربیل *shārbal*, v.a. (churning).

14. THE ARTICLE.—In Pukkhto there is no word corresponding with the articles *a*, *an*, or *the*. The articles are inherent in the nouns, but when special distinction is required they are expressed by the numeral یو *yo* (one) for the indefinite article, and by the demonstrative pronouns دا *dā*, and دغه *daghah* (this) for the definite article.

15. GENDER (*jins*).—The noun in Pukkhto has two genders, the masculine (*muzakkar* or *nar*) and the feminine (*muwannaṣ* or *kḥhadza*). They affect also the terminations of the verb. When not explained by the word itself, the gender of substantives, adjectives, etc., is determined by the termination of the nominative case singular, according to the following rules.

16. All substantives, adjectives, participles, etc., of the masculine gender terminate in the nominative case singular in one or other of the following ways, viz :—

a. RULE 1.—All nouns ending in the diphthong *اي* *ai* are, without exception, masculine. Ex.—

سَرَي *sarai*, a man.

كَانَرَي *kānrai*, a stone.

لَرَي *largai*, a stick.

نَمَسَي *nmasai*, a grandson.

b. RULE 2.—All nouns denoting profession or calling, and ending in *ي* *ī* (*yāe-m'arūf*), are, without exception, of the masculine gender. Ex.—

دوبَي *dobī*, a dyer.

خُونَي *khūnī*, a murderer.

سپَاهَي *spāhī*, a soldier.

نَائِي *nā-ī*, a barber.

c. RULE 3.—All nouns ending in the perceptible *ه* (*hāe-zāhīr*) are, without exception, of the masculine gender. Ex.—

اَوْرَه *orah*, flour.

غوبَه *ghobah*, a cowherd.

پَرِيَوَاتَه *prewātah*, a falling.

وَيْشَتَه *wekkhtah*, hair.

مِيرَه *merah*, a master.

خَاتَه *khātah*, a rising.

d. RULE 4.—Nouns terminating in any consonant, including *و* *wāw* and *ي* *ye*, when used as such, are, as a rule, of the masculine gender. Ex.—

كَت *kaṭ*, a cot.

اَوْبَن *ūkkh*, a camel.

بِيلَه *belho*, a hone.

خَوِي *dzoe*, a son.

لَاس *lās*, a hand.

چِرْگ *chirg*, a cock.

مَنْدَر *mandaw*, a shed.

مَرِي *mra-e*, a slave.

17. To the above rule 4 there are numerous exceptions. In several of them the gender is indicated by the sex, as will be seen in the annexed list, which includes most of the exceptions to the rule noted.

a. A list of feminine nouns with a masculine termination.

بُجَل *bujul*, ankle-bone.

بَرْخَو *barkho*, the cheek.

بَرَسْتَن *brastan*, a quilt.

بَان *ba-an*, rival wife.

بُورْجَل *borjal*, a resort (place).

پَلْتَن *paltan*, a regiment.

پُمْبِيچَو *pumbecho*, cotton stalk.

تَرْكْخَدَز *tarkkhadz*, an adze.

تَرَوَر *tror*, aunt.

تَنْدَار *tandār*, uncle's wife.

تَبَر *tabar*, a wife.

تْسَارْمَن *tsarman*, skin.

جن *ja-an*, a girl.
 ڇنگل *tsangal*, elbow.
 چنگل *changul*, a claw.
 ڇارو *khāro*, a cock's spur.
 ڇپر *khapar*, palm, sole.
 ڇور *khor*, sister.
 درشل *durshal*, door-frame.
 درڪر *drakar*, wheel-tire.
 زانگو *zāngo*, a swing.
 رڃمنڙ *gmanz*, a comb.
 ستن *stan*, a needle.
 سمڇ *smats*, a cave.
 غوجل *ghojal*, a cow-shed.
 غندل *ghandal*, a sprout.
 غيڙ *gheg*, the bosom.
 گوار *guwār*, herd of oxen.
 لار *lār*, a road.
 لانبر *lānbo*, swimming.
 لمن *laman*, a skirt.

ڏنگور *langūr*, a span.
 ڏور *lūr*, daughter.
 ڏيشت *lwesht*, a span.
 مڙڇ *mṛadẓ*, a quail.
 منگل *mangul*, a paw.
 مور *mor*, a mother.
 مياشت *myāsht*, a month.
 مڇڻ *mechan*, hand-mill.
 ميرمن *merman*, mistress.
 مڇر *meg*, an ewe.
 ناوي *nāwe*, a bride.
 ندرور *ndror*, husband's sister.
 نڇور *ngor*, son's wife.
 ورشو *warsho*, a lawn.
 ورڇ *wradẓ*, a day.
 ورنڊار *wrandār*, brother's wife.
 وريڇ *waryadẓ*, a cloud.
 وندر *wandar*, a tether.
 ڇور *yor*, husband's brother's wife.

b. Some nouns ending in و *wāw*, and denoting animate beings, are both masculine and feminine. Ex.—

ڊاڳو *bāgū*, a goblin.
 ڊيزو *bīzo*, a monkey.

ڀيشو *pīsho*, a cat.
 مڇلو *melū*, a bear.

18. All substantives, adjectives, participles, etc., of the feminine gender terminate in one or other of the following ways, viz.:—

a. RULE 1.—All purely Pukkhto nouns, etc., ending in the letter ا *alif* are of the feminine gender. Ex.—

ڇڙا *jarā*, crying.
 شا *shā*, the back.
 غلا *ghlā*, robbery.

غوا *ghwā*, a cow.
 ملا *mlā*, the loin.
 نيا *nyā*, grandmother.

b. RULE 2.—Nouns of foreign derivation adopted into the Pukkhto and ending in *alif* are of the masculine gender. Ex.—

بروا <i>barwā</i> , a pimp.	زنا <i>zinā</i> , adultery.
بورا <i>baurā</i> , a drone bee.	صبا <i>ṣabā</i> , morning.
بيگا <i>begā</i> , evening.	ککا <i>kākā</i> , uncle paternal.
تونبيا <i>tonbiyā</i> , cotton thread.	ماما <i>māmā</i> , uncle maternal.
چورا <i>chūrā</i> , a bangle.	ملا <i>mullā</i> , a priest.
جولا <i>jolā</i> , a weaver.	ميا <i>miyā</i> , a friar.

Some nouns of this class, in Pukkhto, take the masculine termination *e*, used as a consonant. Ex.—

آشناي <i>āshnāe</i> , a friend.	گدای <i>gadāe</i> , a beggar.
خدای <i>khudāe</i> , God.	امرای <i>umrāe</i> , a noble.

c. RULE 3.—All nouns terminating in the imperceptible *s* (*hāe-khafī*) are, without exception, of the feminine gender. Ex.—

اوبه <i>oba</i> , water.	چاره <i>chāra</i> , a knife.
بيله <i>bela</i> , an island.	کنده <i>kanda</i> , a ravine.
توره <i>tūra</i> , a sword.	ننبه <i>nakkha</i> , a banner.

d. RULE 4.—All nouns terminating in *اِي* *a-ī* (*yāe-muṣṣaqqala* preceded by *hamza*) are, without exception, of the feminine gender. Ex.—

پٽي <i>paṭa-ī</i> , a bandage.	شوشئي <i>shūsha-ī</i> , a firebrand.
خپائي <i>tsapla-ī</i> , a sandal.	شونټي <i>shonṭa-ī</i> , a pine torch.
سپوږمي <i>spogma-ī</i> , the moon.	مرئي <i>mara-ī</i> , the throat.

e. RULE 5.—Nouns terminating in *ي* *ī* (*yāe-m'arūf* alone), and denoting condition or state, are of the feminine gender. Ex. (see Art. 16, b)—

بدوي <i>badī</i> , evil.	بډاي <i>kkhādī</i> , joy.
خواري <i>khwārī</i> , poverty.	گدائي <i>gadā-ī</i> , beggary.
خوښي <i>khwakkhī</i> , pleasure.	نيکي <i>nekī</i> , honesty.

f. RULE 6.—A few plural nouns, whose singular ending in *s* *khafī* is

obsolete, terminate in ي *e* (*yāe-majhūl*), and are, without exception, of the feminine gender. Ex.—

ايري <i>īre</i> , ashes.	غني <i>ghane</i> , thorns.
خولي <i>khwale</i> , sweat.	نيني <i>nīne</i> , parched grain.
دوري <i>dūre</i> , dust.	واوري <i>wāwre</i> , snow.
تروي <i>tarwe</i> , whey.	وريژي <i>wrīje</i> , rice grain.
شوملي <i>shomle</i> , buttermilk.	ويني <i>wīne</i> , blood.
زوي <i>ziwe</i> , matter.	اوربوشي <i>orposhe</i> , barley.

19. Feminines are formed from masculines according to the following rules :—

a. RULE 1.—If the masculine end in the diphthong *اي* *ai*, the feminine is formed by changing it to *ئي* *a-ī* (*yāe-molayyana* preceded by *hamza*). Ex.—

اوسي <i>osai</i> , a buck.	ايريداي <i>apridai</i> , Afridi male.
اوسي <i>osa-ī</i> , a hind.	ايريداي <i>aprida-ī</i> , Afridi female.
سپي <i>spai</i> , a dog.	يوسپزي <i>yūsūpzaī</i> , Yusufzai, <i>m</i> .
سپي <i>spa-ī</i> , a bitch.	يوسپزي <i>yūsūpza-ī</i> , Yusufzai, <i>f</i> .

b. RULE 2.—If the masculine end in *ي* *ī* (*yāe-m'arūf* alone) the feminine is formed by dropping the final *ي* *ī*, and adding *نره* *anra*. Ex. (Art. 16, b) —

دوبي <i>dobī</i> , a dyer.	ناي <i>nā-ī</i> , a barber.
دوبنره <i>dobanra</i> , dyer's wife.	ناينره <i>nāyanra</i> , barber's wife.
موچي <i>mochī</i> , a cobbler.	هاتي <i>hātī</i> , elephant, <i>m</i> .
موچنره <i>mochanra</i> , cobbler's wife.	هاتنره <i>hātanra</i> , elephant, <i>f</i> .

c. RULE 3.—If the masculine ends in any consonant, excepting *ا* *alif*, *و* *wāw*, and *ه* *hāe zāhir*, it forms the feminine by adding *ه* *hāe khafī* to the last letter. Ex.

اوبس <i>ūkkh</i> , a camel, <i>m</i> .	آشناي <i>āshnāc</i> , a friend, <i>m</i> .
اوبه <i>ūkkha</i> , a camel, <i>f</i> .	آشنايه <i>āshnāya</i> , a friend, <i>f</i> .
چرگ <i>chirg</i> , a cock.	سوي <i>soe</i> , buck hare.
چرگه <i>chirga</i> , a hen.	سويه <i>soya</i> , doe hare.

d. RULE 4.—Those masculine nouns ending in a consonant which are of

one syllable, formed by the long vowel \bar{u} (*wāwi-m'arūf*), or of more than one syllable, the last of which is formed by that vowel, form the feminine by replacing \bar{u} by the short vowel *zabar* \bar{a} and adding hāe *khafī* to the last letter of the word. Ex. (Art. 22, e)—

شیون *shpūn*, a shepherd.
 شپنه *shpana*, a shepherdess.
 شکونر *shkūnr*, porcupine, *m*.
 شکونه *shkonra*, porcupine, *f*.

پښتون *pukktūn*, Pukktūn, *m*.
 پښتنه *pukktana*, Pukktūn, *f*.
 گدون *gadūn*, Gadūn, *m*.
 گدنه *gaduna*, Gadūn, *f*.

e. RULE 5.—Nouns terminating in the perceptible hāe (*hāe-zāhir*) form the feminine by inserting \bar{n} *nūn* before the final hāe , which then becomes imperceptible (*hāe khafī*), as in the following examples :—

اوبښه *ūkkhbah*, camel-man.
 اوبښنه *ūkkhbana*, camel-woman.
 غوبه *ghobah*, cowherd.
 غوبنه *ghobana*, cowherdess.

کوربه *korbah*, a host.
 کوربنه *korbana*, a hostess.
 میلمه *melmah*, a guest, *m*.
 میلمنه *melmana*, a guest, *f*.

20. To the above rules (Art. 19) there are several exceptions in the case of animate objects that have entirely different words for the opposite sexes, just as in the English. The following list comprises the most common examples :—

آس *ās*, a horse.
 آسپه *āspa*, a mare.
 آوښي *āvkkhai*, wife's brother.
 ښينه *kkhīna*, wife's sister.
 پلار *plār*, father.
 مور *mor*, mother.
 پلندر *plandar*, step-father.
 ميره *maira*, step-mother.
 تربور *tarbūr*, cousin, *m*.
 ترله *tarla*, cousin, *f*.
 تره *trah*, uncle.
 ترور *tror*, aunt.

څښتن *tsakkhtan*, husband.
 ښځه *kkhadza*, wife and woman.
 خوري *khora-e*, nephew.
 خورزه *khorza*, niece.
 خوي *dzoē*, son.
 لور *lūr*, daughter.
 زلمي *zalmai*, youth.
 پيغله *pegħla*, maid.
 سخر *skhar*, father-in-law.
 خواښي *khwākkhe*, mother-in-law.
 سري *sarai*, man.
 ارتينه *artīna*, woman and wife.

سندا <i>sandā</i> , buffalo, <i>m</i> .	نرور <i>ngor</i> , daughter-in-law.
ميينه <i>mekkha</i> , buffalo, <i>f</i> .	خوم <i>dzūm</i> , son-in-law.
غوي <i>ghwa-e</i> , bull.	نيكه <i>nīkeh</i> , grandfather.
غوا <i>ghwā</i> , cow.	نيا <i>nyā</i> , grandmother.
ليور <i>lewar</i> , husband's brother.	وزاره <i>wrāreh</i> , brother's son.
ندرور <i>ndror</i> , husband's sister.	وريره <i>wrera</i> , brother's daughter.
ميرد <i>merah</i> , master.	ورور <i>wror</i> , brother.
ميرمن <i>merman</i> , mistress.	خور <i>khōr</i> , sister.
نارينه <i>nārīnah</i> , male.	هلاک <i>halak</i> , boy.
مادينه <i>mādīna</i> , female.	جني <i>jīna-i</i> , girl.

21. NUMBER ('*adad*).—There are two numbers in Pukkhto, the singular (*wāhid*) and plural (*jama'*). The singular terminations of nouns have been described in the preceding articles, 16 to 20. It remains now to explain how the plurals are formed from them.

22. The plurals of masculine nouns are formed from the singulars according to the following rules:—

a. RULE 1.—All masculine nouns ending in the diphthong *اي* *ai* form the nominative plural by changing it to *ي* *i*. To this rule there are no exceptions. Ex.—

سپي <i>spai</i> , a dog.	کونکي <i>kawūnkai</i> , a doer.
سپي <i>spī</i> , dogs.	کونکي <i>kawūnkī</i> , doers.
سري <i>sarai</i> , a man.	ويونکي <i>wayūnkai</i> , a speaker.
سري <i>sarī</i> , men.	ويونکي <i>wayūnkī</i> , speakers.

b. RULE 2.—All masculine nouns ending in *ي* *i* (*yāe-m'arūf*) (Art. 16, b) form the plural by adding *ان* *ān* to the last letter of the nominative singular. Ex.—

دوبي <i>dobī</i> , a dyer.	سپاهي <i>spāhī</i> , a soldier.
دوبيان <i>dobiṽān</i> , dyers.	سپاهيان <i>spāhiṽān</i> , soldiers.
خوني <i>khūnī</i> , a murderer.	کسبي <i>kasbī</i> , an artificer.
خونيان <i>khūniṽān</i> , murderers.	کسبيان <i>kasbiṽān</i> , artificers.

c. RULE 3.—Nouns masculine ending in any consonant, including *و* *wāw* and *ي* *ye* when used as such, but excepting *ز* *zāhir*, form the plural by adding *نه* *āna* to the nominative singular, if they denote inanimate objects. Ex.—

پړهار <i>parhār</i> , a wound.	ډنډ <i>ḍanḍ</i> , a pond.
پړهارونه <i>parhārūna</i> , wounds.	ډنډونه <i>ḍanḍūna</i> , ponds.
گرو <i>graw</i> , a pledge.	سکوي <i>skoe</i> , a stitch.
گروونه <i>grawūna</i> , pledges.	سکويونه <i>skoyūna</i> , stitches.

d. RULE 4.—Nouns masculine ending in any consonant, and denoting animate objects, form the plural by adding ان *ān*, گان *gān*, or يان *yān* to the nominative singular. Ex.—

مار <i>mār</i> , serpent.	ميره <i>merah</i> , a master.
ماران <i>mārān</i> , serpents.	ميرهگان <i>merahgān</i> , masters.
لرم <i>laṛam</i> , a scorpion.	ملا <i>mullā</i> , a priest.
لرمان <i>laṛamān</i> , scorpions.	ملایان <i>mullāyān</i> , priests.
ليوه <i>lewah</i> , a wolf.	آشنای <i>āshnāe</i> , a friend.
ليوهگان <i>lewahgān</i> , wolves.	آشنایان <i>āshnāyān</i> , friends.
شادو <i>shādo</i> , a monkey.	کاکا <i>kākā</i> , an uncle.
شادوگان <i>shādogān</i> , monkeys.	کاکایان <i>kākāgān</i> , uncles.

e. RULE 5.—Nouns ending in a consonant, and of one syllable formed by the long vowel و *wāw*, or of more than one syllable, the last of which is formed by that vowel, form the plural by changing و *wāw* into ا *alif* and adding ز *zāhir* to the last letter of the nominative singular. Ex.—

سور <i>swor</i> , a horseman.	بیلتون <i>biyaltūn</i> , separation.
سواره <i>swārah</i> , horsemen.	بیلتانه <i>biyaltānah</i> , separations.
شپون <i>shpūn</i> , a shepherd.	کندتون <i>kundtūn</i> , widowhood.
شپانه <i>shpānah</i> , shepherds.	کندتانه <i>kundtānah</i> , widowhoods.
شپول <i>shpol</i> , a hedge.	لرمون <i>laṛmūn</i> , a gut.
شپاله <i>shpālah</i> , hedges.	لرمانه <i>laṛmānah</i> , the bowels.

NOTE.—Some of these nouns use the plural form as a singular noun. Ex. لرمانه *laṛmānah* (belly), زنگانه *zangānah* (knee), as د لرمانه درد *da laṛmānah dard* (belly-ache), د زنگانه سترگه *da zangānah starga* (knee-cap).

f. RULE 6.—Nouns masculine ending in ز *zāhir*, and which form their feminines by the insertion of ن *nūn* before the final ز *h* (Art. 19, e) form the

plural by inserting ان *ān* before the terminal *h* of the nominative singular which itself remains unaltered. Ex.—

غوبه *ghobah*, a cowherd.
غوبانه *ghobānah*, cowherds.

ميلمه *melmah*, a guest.
ميلمانه *melmānah*, guests.

g. RULE 7.—A class of masculine nouns which end in a consonant and denote sound alone, form the plural by adding هار *hār* to the nominative singular. Ex.—

پرچ *prach*, a sneeze.
پرچهار *prachahār*, sneezes.
شر *shir*, a pattering.
شرهار *shirahār*, patterings.

شرنگ *shrang*, a jingling
شرنگهار *shrangahār*, jinglings.
گگر *ga-ar*, a rumbling.
گگرهار *ga-arahār*, rumblings.

h. RULE 8.—Many nouns of the masculine gender, ending in any letter and for the most part denoting inanimate objects, have a plural signification and are the same in the singular and plural. Ex.—

اوره *orah*, flour.
رانجه *rānjah*, collyrium.
کچ *kuch*, butter.

مالوچ *mālūch*, cotton.
وانبه *wākkhah*, herbage.
وبسته *wekkhtah*, hair.

23. To the above rules there are a few exceptions. The following list comprises the most common examples.

پلار *plār*, a father.
پلارونه *plarūna*, fathers.
ورور *wror*, a brother.
وررونه *wrūnra*, brothers.
تره *trah*, an uncle.
ترونه *trūna*, uncles.
خوي *dzoe*, a son.
خامن *dzāman*, sons.
خر *khar*, an ass.
خره *khra-ah*, asses.

خرشن *kharshan*, horse-dung.
خرشنه *kharshana*, stable refuse.
زړه *zrah*, a heart.
زړونه *zrūna*, hearts.
غل *ghal*, a thief.
غله *ghla-ah*, thieves.
آس *ās*, a horse.
آسونه *āsūna*, horses.
مل *mal*, a comrade.
مله *mla-ah*, comrades.

NOTE.—Some nouns, the last syllable of which ending in a consonant is formed by the short vowel \bar{z} *zwar*, make the nominative plural by inserting \bar{z}

hamza above the last syllable. Ex. وزر *wazar* (a wing), وزر *waza-ar* (wings), سخوندړ *skhwandar* (a steer), سخوندړ *skhwanda-ar* (steers), etc.

24. The plurals of feminine nouns are formed from the singulars according to the following rules.

a. RULE 1.—Nouns of the feminine gender ending in *alif*, and denoting inanimate objects, undergo no change for the nominative plural with the eastern Afghans, but with the tribes of the west the plural of such words is formed by adding *وي* *we* or *wī* to the nominative singular. Ex.—

ژړا <i>jarā</i> , a crying.	وينا <i>wainā</i> , a dirge.
ژړاوي <i>jarāwe</i> , cryings.	ويناوي <i>waināwe</i> , dirges.
ها <i>hā</i> , an egg.	بلا <i>balā</i> , a calamity.
هاوي <i>hāwe</i> , eggs.	بلاوي <i>balāwe</i> , calamities.

b. RULE 2.—Nouns feminine ending in *اِ* *a-ī* in the nominative singular make no change for the nominative plural. Ex.—

جڼي <i>jina-ī</i> , a girl, girls.	مرې <i>marā-ī</i> , the throat, throats.
سپوږمې <i>spogma-ī</i> , the moon, moons.	نورې <i>nwarā-ī</i> , a morsel, morsels.

c. RULE 3.—Feminine nouns ending in *ي* *ī* in the nominative singular form the nominative plural by changing it to *اِ* *a-ī*. Ex.—

بدي <i>badī</i> , evil.	خواري <i>khwārī</i> , distress.
بدي <i>bada-ī</i> , evils.	خواري <i>khwāra-ī</i> , distresses.
تنګي <i>tangī</i> , strait.	نيکي <i>nekī</i> , virtue.
تنګي <i>tanga-ī</i> , straits.	نيکي <i>neka-ī</i> , virtues.

d. RULE 4.—Nouns feminine ending in the *khafī* form the plural by changing it to *ي* *e* (*yāe-majhūl*). Ex.—

خړه <i>khara</i> , a she-ass.	ښځه <i>kkhadza</i> , a woman.
خړي <i>khare</i> , she-asses.	ښځي <i>kkhadze</i> , women.
توره <i>tūra</i> , a sword.	ناله <i>nāla</i> , a canal.
توري <i>tūre</i> , swords.	نالي <i>nāle</i> , canals.

e. RULE 5.—Nouns feminine ending in a consonant form the plural

by adding the short vowel *zer* — *i* to the last letter of the nominative singular, or *ي* *e*, as in the preceding rule. Ex.—

برستن <i>brastan</i> , a coverlet.	لار <i>lār</i> , a road.
برستن <i>brastani</i> , coverlets.	لار <i>lāri</i> , roads.
پلتن <i>paltan</i> , a regiment.	میچن <i>mechan</i> , a handmill.
پلتن <i>paltani</i> , regiments.	میچن <i>mechani</i> , handmills.

f. RULE 6.—But if the feminine noun end in *wāw* in the singular, it forms the plural by adding گان *gāni*, or گانی *gāne*. Ex.—

پیشو <i>pīsho</i> , a she-cat.	زانگو <i>zāngo</i> , cradle.
پیشوگان <i>pīshogāni</i> , she-cats.	زانگوگان <i>zāngogāni</i> , cradles.
میلو <i>melū</i> , a she-bear.	ورشو <i>warsho</i> , a lawn.
میلوگان <i>melūgāni</i> , she-bears.	ورشوگان <i>warshogāni</i> , lawns.

25. To the above rules there are a few exceptions, in the case of some feminine nouns which, denoting consanguinity or relationship, form their plurals irregularly. The following list comprises most of them. The final *ي* *e* is often replaced by — *i*.

خور <i>khōr</i> , a sister.	ندرور <i>ndror</i> , husband's sister.
خویندی <i>khwainde</i> , sisters.	ندروران <i>ndrōrāne</i> , husband's sisters.
مور <i>mor</i> , a mother.	نرور <i>ngor</i> , son's wife.
میندی <i>mainde</i> , mothers.	نریندی <i>ngende</i> , sons' wives.
لور <i>lūr</i> , a daughter.	ناوی <i>nāwe</i> , a bride.
لورن <i>lūnra</i> , daughters.	ناویان <i>nāwiyāni</i> , brides.
یور <i>yor</i> , a sister-in-law.	نیا <i>nyā</i> , a grandmother.
یورن <i>yūnra</i> , sisters-in-law.	نیان <i>nyāgāni</i> , grandmothers.

26. CASE (*hālat*).—Like the Arabic, the Pukkhto recognizes only three states of the noun.

I. The actor or “agent” (*fā'il*), which includes the nominative and instrumental cases.

II. The adjunct or “oblique” (*izāfat*), which includes the genitive, dative, ablative, locative, and vocative cases.

III. The acted upon or “object” (*mafa'ūl*), which is represented by the accusative case.

a. Of these several cases, the nominative and accusative have one and the same form in all nouns and under all circumstances. The remaining cases, called oblique cases, are distinguished by the addition of certain particles to the nominative cases singular and plural, for each case separately except the instrumental, which has none.

27. In some classes of nouns the oblique cases of the singular are inflected, that is to say, the termination of the nominative case is changed. The following rules are observed :—

a. RULE 1.—Masculine nouns that end in any consonant, including *alif*, *wāw*, and *zāhir*, as also such as end in the vowel *ī* (*yāe-m'arūf*), are, with rare exceptions, incapable of inflection in the singular. But those that end in the diphthong *ai* inflect or change it to *ī* in the oblique cases of the singular.

b. RULE 2.—Feminine nouns that end in the letters *alif*, *wāw*, or *ye*, as also such as end in the vowels *ī* and *a-ī*, are incapable of inflection in the singular. But those that end in *khafī* change it in the oblique cases singular to *e* (*yāe-majhūl*), and those that end in a consonant inflect the oblique cases singular by adding the short vowel *zer* *i* to the last letter of the nominative.

28. All nouns of whatever kind, and of both genders, invariably inflect the oblique cases of the plural by the sign *o* or *u* at the end of the nominative. The following rules are observed :—

a. RULE 1.—In the plural the oblique cases of all masculine nouns are inflected by the addition of *o* to the last letter of the nominative case, if it end in *ī*, *ān*, *gān*, or *yān*. But if the nominative end in *ūna*, then the final *z* is dropped and replaced by *o* in the inflected cases. Sometimes the inflected terminations *āno*, *gāno*, and *ūno*, are contracted to *o* and *go*.

b. RULE 2.—In the plural of all feminine nouns the oblique cases are formed by dropping the *e*, *a-ī*, or *i* of the nominative, and replacing them by *o* or *u*. If the nominative end in *alif*, the oblique cases are formed by adding *wāw* to it.

29. The nominative case (*hālātī-fā'il*) is the simple form of the noun, as *sarai* (a man), *zmaka* (the earth). In all nouns and in both numbers the nominative has the same form as the accusative case, from which it is distinguished by its position in a sentence. In those nouns that are not capable of inflection in the singular the instrumental case has the same form as the nominative and accusative. They are distinguished from each other by the following rules :—

a. RULE 1.—The nominative case precedes the accusative in all constructions with an intransitive verb, or the present and future tenses of a transitive verb. Ex. *plār khpul dzoe pejanī* (the father recognises his own son), *dzoe khpul plār pejanī* (the son recognises his own father), *sarai sarai wahī* (man beats man), *sarai kkhadza wahī* (man beats woman), *kkhadza sarai wahī* (woman beats man).

b. RULE 2.—The nominative case follows the instrumental in all constructions with the imperfect and past tenses of transitive verbs. Ex. *mār ās wu chīchah* (the snake bit the horse), *ās mār wu wājah* (the horse killed the snake).

30. The genitive case (*hālātī-izāfī*) is distinguished by the particle *da* (of), which invariably precedes its noun. Ex. *da kor chat* (the roof of a house), *da sarī lās* (the man's hand), *da kkhadze da sar da wekkhto rang* (the colour of hair of head of woman).

31. The dative case (*hālātī-mafa'ulī*) is distinguished by the particle *ta* or *tā* (to, unto), which always follows its noun. Ex. *kkhahr ta talai dai* (he has gone to the city), *mā ta rāka* (give to me), *sarī ta warkrah* (he gave to the man).

a. The particles *la*, *lāra*, *wat*, and *wata*, are commonly used in place of *tā* or *ta*.

b. In composition *wa wata* is often used instead of the forms above noted, but the *wa* precedes and the *wata* follows the noun.

32. The accusative case (*hālātī-mafa'ulī*) has the same form as the

nominative, except in the personal pronouns. That is to say, it has no particle either prefixed or affixed, and is never inflected in the singular number. It is distinguished by its position in a sentence, which is after the nominative, as has been explained above. (Art. 29, a.)

33. The instrumental case (*hālātī-fā'ilī*) is recognised by its simple inflection in nouns capable of inflection, and by its position at the commencement of a sentence in nouns incapable of inflection in the singular number. It is thus, in the latter case, distinguished from the nominative, which has the same form, but follows the instrumental and agrees with the verb in gender and number. The instrumental case can only be used with the imperfect and past tenses of transitive verbs.

a. The instrumental case in Pukkhto is analogous to the instrumental case with *ني ne* of the Hindustānī, when the particle *کو ko* of that language is not used with the noun which represents the object. That is to say, the instrumental case in Pukkhto represents the "agent" or actor, and precedes the "acted upon" or object, which is placed in the nominative case, the verb agreeing with it in gender and number. Ex.—

Hindustānī, *آدمي ني عورت ماري* *ādmī ne 'aurat mārī* (the man beat the woman).

Pukkhto, *سري بنڌه و وهلا* *sarī kkhadzā wu wahala* (the man beat the woman).

Hindustānī, *عورت ني آدمي مارا* *'aurat ne ādmī mārā* (the woman beat the man).

Pukkhto, *بنڌي سري و واهه* *kkhadze sarai wu wāhah* (the woman beat the man).

34. The ablative case (*hālātī-jarrī*) is distinguished by the particle *لا la* or *دا da* placed before the noun, and the particle *نا na* after it. Ex. *لا کور نا* *la kor na* (from the house), *لا وني نا* *la wane na* (from the tree).

a. Sometimes the complement *نا na* is rejected and replaced by the short vowel *zabar* *ا a* or *خ khafī* added to the last letter of such nouns as end in a consonant and are uninflected in the singular. Ex. *لا کور* *la kora* (from the house), *لا ځايه* *la dzāya* (from the place).

35. The locative case (*hālātī-nisbatī*) is distinguished by the preposition *پا pa* (on, by, with, etc.). Ex. *پا سر* *pa sar* (on the head),

سترگو *pa stargo* (with the eyes), زرونو *pa zarūno* (by thousands),
دورو دک *pa dūro dak* (filled with dust).

a. This preposition is sometimes written پ *pa*. It is also coupled with the adverb کښي *kkshe* or کښ *kkshi*, which follows the noun as a complement, to denote in, at, with, etc. Ex. څوک شته *pa kor kkshe tsok sh̄ta* (is anybody in the house?), کال ښکي *pa kāl kkhke* (in the year).

36. The vocative case (*hālātī-nidā*) is distinguished by the interjection اي *ai* or او *o* preceding the noun. The former is properly a Persian word, but it is in common use, and perhaps as frequently heard as the proper Pukkh̄to word او. In words and phrases from the Arabic the interjection يا *yā* of that language is used.

a. In nouns of the masculine gender, and denoting animate objects, the letter ځ *khafī*, or the short vowel َ, is added to the last letter of the vocative case in the singular, whether the noun be inflected or not. Ex. اي پلار *ai plāra* (oh father!), اي سړيه *ai sariya* (oh man!).

b. In nouns of the feminine gender, and denoting animate objects, the short vowel ِ *i* is added to the last letter of the vocative singular, if the noun end in a consonant. In other feminine nouns the vocative case singular, whether inflected or not, has no sign besides the prefixed interjection. Ex. اي خور *ai khori* (oh sister!), اي جڼي *ai jina-ī* (oh girl!), اي ښادي *ai kkhādī* (oh joy!).

c. In the plural of all nouns, both masculine and feminine, the vocative case has no other sign than the interjection prefixed to the inflected form of the noun. Ex. اي سپاهيانو *ai spāhiyāno* (oh soldiers!), اي ميندو *ai maindo* (oh mothers!).

37. In conformity with the preceding rules all nouns in the Pukkh̄to language may be classed under eight declensions. Of these four are for nouns of the masculine gender, and four for nouns of the feminine gender.

DECLENSIONS OF NOUNS OF THE MASCULINE GENDER.

38. DECLENSION I.—In this declension are comprised all nouns of the masculine gender that end in the diphthong اي *ai*. They inflect the

oblique cases in the singular, and are declined according to the subjoined form.

سري *sarai*, a man.

SINGULAR.

PLURAL.

N.	سري <i>sarai</i> , a man.	سري <i>sarī</i> , men.
G.	د سري <i>da sarī</i> , of a man.	د سريو <i>da sariyo</i> , of men.
D.	ته سري <i>sarī ta</i> , to a man.	ته سريو <i>sariyo ta</i> , to men.
Ac.	سري <i>sarai</i> , a man.	سري <i>sarī</i> , men.
In.	سري <i>sarī</i> , by a man.	سريو <i>sariyo</i> , by men.
L.	په سري <i>pa sarī</i> , on a man.	په سريو <i>pa sariyo</i> , on men.
Ab.	له سري نه <i>la sarī na</i> , from a man.	له سريو نه <i>la sariyo na</i> , from men.
V.	اي سريه <i>ai sariya</i> , oh man !	اي سريو <i>ai sariyo</i> , oh men !

a. The oblique form of the plural is sometimes contracted by elision of the final letter of the nominative. Ex. د سريو *da sarō*, for د سريو *da sariyo*, etc.

b. Examples of nouns of the first declension.

اوسي <i>osai</i> , deer.	غاکهي <i>ghākkhai</i> , peak.
پتي <i>paṭai</i> , field.	کانري <i>kānrāi</i> , stone.
ژمي <i>ḡamai</i> , winter.	لږگي <i>largai</i> , stick.
ستوري <i>storai</i> , star.	ميږي <i>megai</i> , ant.

39. DECLENSION II.—In this declension are included those nouns of the masculine gender that end in any consonant, and denote inanimate objects. As a rule they do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

کور *kor*, a house.

SINGULAR.

PLURAL.

N.	کور <i>kor</i> , a house.	کورونه <i>korūna</i> , houses.
G.	د کور <i>da kor</i> , of a house.	د کورونو <i>da korūno</i> , of houses.
D.	ته کور <i>kor ta</i> , to a house.	ته کورونو <i>korūno ta</i> , to houses.
Ac.	کور <i>kor</i> , a house.	کورونه <i>korūna</i> , houses.
In.	کور <i>kor</i> , by a house.	کورونو <i>korūno</i> , by houses.
L.	په کور <i>pa kor</i> , on a house.	په کورونو <i>pa korūno</i> , on houses.
Ab.	له کور نه <i>la kor na</i> , from a house.	له کورونو نه <i>la korūno na</i> , from houses.
V.	اي کور <i>ai kora</i> , oh house !	اي کورونو <i>ai korūno</i> , oh houses !

a. Sometimes the oblique cases of the plural are contracted by rejection of the final *no*. Ex. *دَ کورو* *da koro*, for *دَ کورونو* *da korūno*, etc.

b. A few nouns of this declension inflect the oblique cases in the singular. They are of rare occurrence, of only one syllable, and effect the change by transposing the short vowel from the centre to the end of the word. Ex. *غر* *ghar* (a mountain), *دَ غر* *da ghra* (of a mountain), etc.

c. Examples of nouns of the second declension.

<i>برج</i> <i>bruĵ</i> , tower.	<i>کمر</i> <i>kamar</i> , cliff.
<i>پرهار</i> <i>parhār</i> , wound.	<i>گرو</i> <i>graw</i> , pledge.
<i>دند</i> <i>daṇḍ</i> , pool.	<i>لور</i> <i>lawar</i> , club.
<i>سکوي</i> <i>skoe</i> , stitch.	<i>مرگ</i> <i>marg</i> , death.

40. DECLENSION III.—This declension includes those nouns of the masculine gender that end in a consonant, or in the long vowel *ي* *ī* (*yāe-m'arūf*), and denote animate objects. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

ما *mār*, a snake.

SINGULAR.	PLURAL.
N. <i>ما</i> <i>mār</i> , a snake.	<i>ماران</i> <i>mārān</i> , snakes.
G. <i>دَ مار</i> <i>da mār</i> , of a snake.	<i>دَ مارانو</i> <i>da mārāno</i> , of snakes.
D. <i>مار تہ</i> <i>mār ta</i> , to a snake.	<i>مارانو تہ</i> <i>mārāno ta</i> , to snakes.
Ac. <i>مار</i> <i>mār</i> , a snake.	<i>ماران</i> <i>mārān</i> , snakes.
In. <i>مار</i> <i>mār</i> , by a snake.	<i>مارانو</i> <i>mārāno</i> , by snakes.
L. <i>پہ مار</i> <i>pa mār</i> , on a snake.	<i>پہ مارانو</i> <i>pa mārāno</i> , on snakes.
Ab. <i>لہ مار نہ</i> <i>la mār na</i> , from a snake.	<i>لہ مارانو نہ</i> <i>la mārāno na</i> , from snakes.
V. <i>اي مار</i> <i>ai māra</i> , oh snake!	<i>اي مارانو</i> <i>ai mārāno</i> , oh snakes!

a. This declension also includes one or two nouns which, ending in the long vowel *و* *ū* (*wāwi-m'arūf*), denote inanimate objects. Ex. *کندو* *kandū* (a corn-bin), pl. *کندوان* *kandūān* (corn-bins).

b. As in the preceding declensions, the oblique cases of the plural are sometimes contracted. Ex. *دَ مارو* *da māro*, for *دَ مارانو* *da mārāno*, etc.

c. Many nouns of this declension are often declined in the same way as

those of the second declension. Ex. آس *ās*, pl. آسونه *āsūna* ; پلار *plār*, pl. پلارونه *plārūna*, etc.

d. Examples of nouns of the third declension.

اوبښ <i>ūkkh</i> , camel.	لرم <i>luram</i> , scorpion.
چرگ <i>chirg</i> , cock.	ملک <i>malik</i> , chief.
سوي <i>soe</i> , hare.	ملا <i>mullā</i> , priest.
گڈ <i>ga-ad</i> , ram.	يار <i>yār</i> , friend.

41. DECLENSION IV.—In this declension are comprised only those nouns, ending in a consonant, that denote actual sound. They do not inflect the oblique cases in the singular, and are thus declined :—

کړپ *krap*, a crunch.

SINGULAR.	PLURAL.
N. کړپ <i>krap</i> , a crunch.	کړپهار <i>krapahār</i> , crunches.
G. د کړپ <i>da krap</i> , of a crunch.	د کړپهارو <i>da krapahāro</i> , of crunches.
D. کړپ ته <i>krap ta</i> , to a crunch.	کړپهارو ته <i>krapahāro ta</i> , to crunches.
A. کړپ <i>krap</i> , a crunch.	کړپهار <i>krapahār</i> , crunches.
In. کړپ <i>krap</i> , by a crunch.	کړپهارو <i>krapahāro</i> , by crunches.
L. په کړپ <i>pa krap</i> , on a crunch.	په کړپهارو <i>pa krapahāro</i> , on crunches.
Ab. له کړپ نه <i>la krap na</i> , from a crunch.	له کړپهارو نه <i>la krapahārona</i> , from crunches
V اي کړپ <i>ai krapa</i> , oh crunch !	اي کړپهارو <i>ai krapahāro</i> , oh crunches !

a. Examples of nouns of the fourth declension.

ترنگ <i>trang</i> , twang.	شر <i>shir</i> , patter.
چر <i>char</i> , chirp.	شرنگ <i>shrang</i> , ring.
خر <i>khur</i> , retch.	کرچ <i>krach</i> , squash.
ډ <i>daz</i> , bang.	گرنگ <i>grang</i> , smash.

DECLENSIONS OF NOUNS OF THE FEMININE GENDER.

42. All nouns of the feminine gender in Pukkhto are comprised in the four following declensions.

43. DECLENSION V.—Comprises all feminine nouns that end in *a-i* ښې or *i* ې. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form. (Art. 24, c.)

جَنِّي *jina-ī*, a girl.

SINGULAR.

- N. جَنِّي *jina-ī*, a girl.
 G. دَ جَنِّي *da jina-ī*, of a girl.
 D. تَه جَنِّي *jina-ī ta*, to a girl.
 Ac. جَنِّي *jina-ī*, a girl.
 In. جَنِّي *jina-ī*, by a girl.
 L. پَه جَنِّي *pa jina-ī*, on a girl.
 Ab. لَه جَنِّي نَه *la jina-ī na*, from a girl.
 V. اَي جَنِّي *ai jina-ī*, oh girl!

PLURAL.

- جَنِّي *jina-ī*, girls.
 دَ جَنو *da jino*, of girls.
 تَه جَنو *jino ta*, to girls.
 جَنِّي *jina-ī*, girls.
 جَنو *jino*, by girls.
 پَه جَنو *pa jino*, on girls.
 لَه جَنو نَه *la jino na*, from girls.
 اَي جَنو *ai jino*, oh girls!

a. Examples of nouns of the fifth declension.

- اوسِي *osa-ī*, hind.
 خِپَلِي *tsapla-ī*, sandal.
 سِي *spa-ī*, bitch.
 شوشي *shūsha-ī*, firebrand.

- خواري *khwārī*, poverty.
 بُدِي *kkhādī*, delight.
 نِيكي *nekī*, honesty.
 ياري *yārī*, friendship.

44. DECLENSION VI.—Comprises all nouns of the feminine gender that end in *khafī*. They inflect the oblique cases in the singular, and are declined according to the subjoined form.

نَشَخَه *kkhadza*, a woman.

SINGULAR.

- N. نَشَخَه *kkhadza*, a woman.
 G. دَ نَشَخِي *da kkhadze*, of a woman.
 D. تَه نَشَخِي *kkhadze ta*, to a woman.
 Ac. نَشَخَه *kkhadza*, a woman.
 In. نَشَخِي *kkhadze*, by a woman.
 L. پَه نَشَخِي *pa kkhadze*, on a woman.
 Ab. لَه نَشَخِي نَه *la kkhadze na*, from a woman.
 V. اَي نَشَخِي *ai kkhadze*, oh woman!

PLURAL.

- نَشَخِي *kkhadze*, women.
 دَ نَشَخو *da kkhadzo*, of women.
 تَه نَشَخو *kkhadzo ta*, to women.
 نَشَخِي *kkhadze*, women.
 نَشَخو *kkhadzo*, by women.
 پَه نَشَخو *pa kkhadzo*, on women.
 لَه نَشَخو نَه *la kkhadzo na*, from women.
 اَي نَشَخو *ai kkhadzo*, oh women!

a. Examples of nouns of the sixth declension.

- توره *tūra*, sword.
 چِرگه *chirga*, hen.
 سويه *soya*, hare.
 شپه *shpa*, night.

- کوڅه *kūtsa*, lane.
 لينده *linda*, bow.
 مالگه *mālga*, salt.
 ونه *wana*, tree.

45. **DECLENSION VII.**—Comprises those nouns of the feminine gender that end in *alif*. For the most part they denote inanimate objects. They do not inflect the oblique cases of the singular, and are declined according to the subjoined form.

بلا *balā*, a calamity.

SINGULAR.	PLURAL.
N. بلا <i>balā</i> , a calamity.	بلاوي <i>balāwe</i> , calamities.
G. دَ بلا <i>da balā</i> , of a calamity.	دَ بلاو <i>da balāo</i> , of calamities.
D. بلا تہ <i>balā ta</i> , to a calamity.	بلاو تہ <i>balāo ta</i> , to calamities.
Ac. بلا <i>balā</i> , a calamity.	بلاوي <i>balāwe</i> , calamities.
In. بلا <i>balā</i> , by a calamity.	بلاو <i>balāo</i> , by calamities.
L. پہ بلا <i>pa balā</i> , on a calamity.	پہ بلاو <i>pa balāo</i> , on calamities.
Ab. لہ بلا نہ <i>la balā na</i> , from a calamity.	لہ بلاو نہ <i>la balāo na</i> , from calamities.
V. اي بلا <i>ai balā</i> , oh calamity!	اي بلاو <i>ai balāo</i> , oh calamities!

a. In the oblique cases plural *balāwo* is sometimes used instead of the form above given.

b. Examples of nouns of the seventh declension.

پَرَنَّا <i>parnā</i> , doze.	غلا <i>ghlā</i> , theft.
دَعَا <i>d'uā</i> , prayer.	خَوَا <i>khwā</i> , side.
دُنِيَا <i>duniyā</i> , world.	مَلَا <i>mlā</i> , loin.
شَا <i>shā</i> , back.	وِينَا <i>wainā</i> , dirge.

46. **DECLENSION VIII.**—Comprises those feminine nouns that end in a consonant. They inflect the oblique cases of the singular by adding the short vowel *zer* — *i* to the nominative, and are declined according to the subjoined form.

لَار *lār*, a road.

SINGULAR.	PLURAL.
N. لَار <i>lār</i> , a road.	لَارِي <i>lāri</i> , roads.
G. دَ لَارِي <i>da lāri</i> , of a road.	دَ لَارُو <i>da lāro</i> , of roads.
D. لَارِي تہ <i>lāri ta</i> , to a road.	لَارُو تہ <i>lāro ta</i> , to roads.
Ac. لَار <i>lār</i> , a road.	لَارِي <i>lāri</i> , roads.
In. لَارِي <i>lāri</i> , by a road.	لَارُو <i>lāro</i> , by roads.
L. پہ لَارِي <i>pa lāri</i> , on a road.	پہ لَارُو <i>pa lāro</i> , on roads.
Ab. لہ لَارِي نہ <i>la lāri na</i> , from a road.	لہ لَارُو نہ <i>la lāro na</i> , from roads.
V. اي لَارِي <i>ai lāri</i> , oh road!	اي لَارُو <i>ai lāro</i> , oh roads!

a. Examples of nouns of the eighth declension.

برستن *brastan*, coverlet.پلتن *paltan*, battalion.خرمن *tsarman*, skin.رمنز *gamanz*, comb.ستن *stan*, needle.سمخ *smats*, cave.مرز *mraz*, quail.میچن *mechan*, handmill.THE ADJECTIVE. (*Ismi-şifat.*)

47. The adjective is a noun of quality, denoting the property or attribute of the noun with which it is coupled.

a. An adjective, when used purely as such, must always precede its noun and agree with it in gender, number, and case. Ex. *گُڊ آس* *gud ās* (a lame horse), *گُڊه آسپه* *gudā āspa* (a lame mare), *کور لڙگی* *kog largai* (a crooked stick), *کڙه کوڅه* *kaga kūtsa* (a crooked lane), *د گُڊ آس* *da gud ās* (of a lame horse), *ته گُڊي آسپي* *gude āspe ta* (to a lame mare), *په کورو لڙگو* *pa kogo largo* (on crooked sticks), *له کږو کوڅو نه* *la kago kūtso na* (from crooked lanes).

b. An adjective, when used as a noun, follows the substantive it qualifies, and agrees with it in gender, number, and case. Ex. *آس گُڊ دي* *ās gud dai* (the horse is lame), *آسپه گُڊه ده* *āspa gudā da* (the mare is lame), *توره تيره ده* *tūra tera da* (the sword is sharp), *سري تکره دي* *sarai takrah dai* (the man is strong).

c. If an adjective qualify more than one noun, and they be of different genders, then it is used in the masculine pl. Ex. *آس او آسپه دواړه گُڊ دي* *ās o āspa dwāra-ah gud dī* (the horse and mare are both lame), *سري او ښځه او ښځه* *sarai o kkhadza o wīndza dre wāra-ah nājor dī* (the man and woman and slave girl are all three ill), *د ناجورو سرو او ښځو زړوکي* *da nājoro sarō o kkhadzo zarūkī* (the clothes of sick men and women).

48. Adjectives follow precisely the same rules as the nouns in regard to gender, number, and case.

a. RULE 1.—Adjectives ending in the diphthong *اي* *ai* are of the masculine gender, and declined like nouns of the first declension. They form their feminines like nouns of the same class by changing the diphthong *اي* *ai* to the vowel *ئي* *a-i* (Art. 19, a), and are then declined like nouns of the fifth declension.

Frequently the feminine termination *اِ* *a-i* is dropped, and replaced by the short vowel *zer* *ـِ* *i*, as *تَڙِ* *tagi* for *تَڙاِ* *taga-i*. Ex.—

پَڙِ <i>pradai</i> , strange.	گَڙِ <i>garandai</i> , silent.
تَڙِ <i>tagai</i> , thirsty.	گَنجِ <i>ganjai</i> , bald.
خوشِ <i>khūshai</i> , empty.	لِوَنِ <i>lewanai</i> , mad.
غِ <i>ghalai</i> , silent.	نِ <i>narai</i> , slender.

b. RULE 2.—Adjectives ending in any consonant are of the masculine gender, and declined like nouns of the second declension, with this difference only, that they generally make no change for the nominative plural, which remains the same as the nominative singular. In the oblique cases of the plural the *o* of inflection is added direct to the nominative. Such adjectives form their feminines in the same way as nouns that end in a consonant (Art. 19, c), by adding *ـِ* *khafī* to the last letter of the masculine form, and are then declined like feminine nouns of the sixth declension. Ex.—

اَوڙِ <i>ūgd</i> , long.	کَلِ <i>klak</i> , hard.
پَلِ <i>plan</i> , wide.	گَدِ <i>gad</i> , mixed.
خَوڙِ <i>khūg</i> , hurt.	لَڙِ <i>la-ag</i> , little.
سِڙِ <i>spuk</i> , light.	نِڱِ <i>negh</i> , straight.

c. RULE 3.—Adjectives that end in *ـِ* *zāhir* are masculine, and declined like nouns of the second declension. They form the nominative plural masculine by adding *hamza* over the last syllable of the nominative singular masculine. Ex. *خِڙِ* *khapah*, pl. *خِڙا* *khapa-ah* (angry). In the oblique cases of the plural the *o* of inflection takes the place of the terminal *ـِ* of the nominative, that letter being rejected in those cases. They form the feminine by changing the terminal *ـِ* *zāhir* of the masculine to *ـِ* *khafī*, and are then declined like feminine nouns of the sixth declension. Ex.—

تِڙِ <i>terah</i> , sharp.	غَوڙِ <i>ghwarah</i> , chosen.
خِڙِ <i>khapah</i> , angry.	نَاکَڙِ <i>nākārah</i> , useless.
سَوڙِ <i>sūchah</i> , genuine.	يَلِ <i>yalah</i> , free.
بِڙِ <i>kkhkārah</i> , evident.	بِهَ <i>kkhah</i> , good.

d. RULE 4.—A small class of adjectives that end in a consonant, and generally

consist of only one syllable formed by the long vowel \bar{u} (*wāwi-m'arūf*) or \bar{o} (*wāwi-majhul*), form the feminine by dropping the \bar{u} , replacing it by the short vowel *zabar* \bar{a} , and adding khafī to the last letter of the masculine form (Art. 19, d). Such adjectives are declined according to the second declension in the masculine, and according to the sixth declension in the feminine. Ex. پروت *prot*, پرتہ *prata* (prostrate). (Art. 22, e.)

روند <i>rūnd</i> ,	} blind.	کونر <i>kūnr</i> ,	} deaf.
رندہ <i>randa</i> ,		کنرہ <i>kanra</i> ,	
کوب <i>kog</i> ,	} crooked.	مور <i>mor</i> ,	} satiated.
کبہ <i>kaga</i> ,		مرہ <i>mara</i> ,	

e. There are some exceptions to the last rule, in the case of adjectives that form their feminines irregularly. Ex.—

تود <i>tod</i> ,	} hot.	شین <i>shīn</i> ,	} green.
تودہ <i>tauda</i> ,		شنہ <i>shna</i> ,	
دروند <i>drūnd</i> ,	} heavy.	تور <i>tor</i> ,	} black.
درندہ <i>drana</i> ,		تورہ <i>tora</i> ,	
تریخ <i>trīkh</i> ,	} bitter.	خور <i>khog</i> ,	} sweet.
ترخہ <i>tarkha</i> ,		خورہ <i>khwaga</i> ,	
تریو <i>trīw</i> ,	} sour.	خور <i>khor</i> ,	} scattered.
تروہ <i>tarwa</i> ,		خورہ <i>khwara</i> ,	

f. A few adjectives in the masculine form the nominative plural in the same way as the nouns *خَر* *khar*, *غَل* *ghal*, *مَل* *mal* (Art. 23), by adding zāhir to the nominative singular and dropping its terminal long or short vowel. Ex. *شین* *shīn*, pl. *شنہ* *shnah* (green); *سور* *sūr*, pl. *سرہ* *srah* (red); *مر* *mur*, pl. *مرہ* *mrah* (dead), etc.

49. COMPARISON.—Adjectives in Pukhto have no regular degrees of comparison expressed by one word.

a. The comparative is expressed by using the positive with the ablative case of the noun to which it refers, itself agreeing in gender, number, and case with the noun it qualifies. Ex. *سرای له ښځې نه دنگ دي* *sarai la kkhadze na dang dai* (the man is taller than the woman), *له هلك نه دنگ ده* *kkhadza la halak na*

daŋga da (the woman is taller than the boy), ده دَ جَنَّت لار له وېښته نه نرې ده *da jannat lār la wekkhtah na nara-ī da* (the road of paradise is finer than a hair), کانیږي له لرگو نه درانه دي *kānri la largo na drānah dī* (stones are heavier than sticks), ښځي له سړو نه کمزوري دي *kkhadze la saro na kamzore dī* (women are weaker than men).

b. The superlative is expressed by using a noun of multitude or quantity with the positive, the noun and adjective agreeing in gender, number, and case. The words commonly used are the following :—

تک *tak*, perfectly.

ټول *tol*, all.

ډیر *der*, much.

زیات *ziyāt*, more.

حد *hadd*, limit.

وټه *wārah*, whole.

له ټولو نه دا ډیر ښه دي *ḡwandūn der khog dai* (life is most sweet), له ټول ملک په واورو تک سپین و *la tolo na dā der kkah dai* (this is the best of all), له حد ډیر ناکاره سړي دي *taka tora shpa wa* (it was a pitch dark night), تر حد ډیر قهرجن دي *la hadda der nākārah sarai dai* (he is a most worthless man), تر حد ډیر قهرجن دي *tar hadda der qahrjan dai* (he is most wrathful).

THE NUMERALS. ('*Adād*.)

50. The numerals are used as adjective nouns, and are subject to the same rules for gender, number, and case as the nouns generally. They are cardinal and ordinal.

51. CARDINAL NUMBERS.—Of the cardinals, the first, یو *yo*, has only the singular. It is subject to change for gender like a noun with the same termination; that is to say, the feminine is formed by the addition of *khafī*. The masculine form is declined like a noun of the second declension, and the feminine form like a noun of the sixth. Ex. د یو سړي *da yo sarī* (of one man), د یوې ښځې *da yawe kkhadze* (of one woman).

a. All the other cardinals have only the plural. They make no change for gender, except دو *dwah* (two), which becomes دوی *dwe* in the feminine, and form the oblique cases by adding the *y* of inflection to the nominative. In those that

end in *s*, this letter suffers elision in the oblique cases. Ex. دوه *dwah* (two), دوو *da dwo* (of two) ; پنځه *pindzah* (five), پنځو ته *pindzo ta* (to five).

b. The cardinal numbers are as follows :—

يو <i>yo</i>	1	۱	دوه ویشته <i>dwah wīsh̄t</i>	22	۲۲
دوه <i>dwah</i>	2	۲	در ویشته <i>dir wīsh̄t</i>	23	۲۳
درې <i>dre</i>	3	۳	څلور ویشته <i>tsalor wīsh̄t</i>	24	۲۴
څلور <i>tsalor</i>	4	۴	پنځه ویشته <i>pindzah wīsh̄t</i>	25	۲۵
پنځه <i>pindzah</i>	5	۵	شپږ ویشته <i>shpag wīsh̄t</i>	26	۲۶
شپږ <i>shpag</i>	6	۶	اووه ویشته <i>awah wīsh̄t</i>	27	۲۷
اووه <i>owah</i>	7	۷	اته ویشته <i>atah wīsh̄t</i>	28	۲۸
اته <i>atah</i>	8	۸	نه ویشته <i>nah wīsh̄t</i>	29	۲۹
نه <i>nah</i>	9	۹	دیرش <i>dersh</i>	30	۳۰
لس <i>las</i>	10	۱۰	څلویښته <i>tsalwekkht</i>	40	۴۰
يو لس <i>yo las</i>	11	۱۱	پنځوس <i>pindzos</i>	50	۵۰
دو لس <i>do las</i>	12	۱۲	شپيته <i>shpetah</i>	60	۶۰
دیار لس <i>dyār las</i>	13	۱۳	اویا <i>awiyā</i>	70	۷۰
څوار لس <i>tswār las</i>	14	۱۴	اتیا <i>atiyā</i>	80	۸۰
پنځه لس <i>pindzah las</i>	15	۱۵	نوي <i>nwī</i>	90	۹۰
شپږلس <i>shpāras</i>	16	۱۶	سل <i>sil</i>	100	۱۰۰
اووه لس <i>owah las</i>	17	۱۷	دوه صوه <i>dwah şawa</i>	200	۲۰۰
اته لس <i>atah las</i>	18	۱۸	زر <i>zir</i>	1,000	۱۰۰۰
نه لس <i>nah las</i>	19	۱۹	دوه زره <i>dwah zara</i>	2,000	۲۰۰۰
شل <i>shil</i>	20	۲۰	لک <i>lak</i>	100,000	۱۰۰۰۰۰
يو ویشته <i>yo wīsh̄t</i>	21	۲۱	دوه لکه <i>dwah laka</i>	200,000	۲۰۰۰۰۰

52. ORDINAL NUMBERS.—These are formed from the cardinals by adding *am* to their final letters. Ex. څلور *tsalor* (four), څلورم *tsaloram* ; شپږ *shpag*, شپږم *shpagam*, etc. If the cardinal end in *s* it is dropped before the ordinal termination. Ex. پنځه *pindzah* (five), پنځم *pindzam* ; اووه *awah*, اووم *awam*, etc. If the cardinal end in *l* or *y* then *yam* is added instead of *am* for the ordinal. Ex. درې *dre* (three), درېم *dreyam* (third) ; اتیا *atiyā* (eighty), اتیایم *atiyāyam*, etc.

a. The first and second ordinals are formed differently from the rest. The

first cardinal *yo* (one) is never formed into an ordinal. *awwal*, or *ورونبي* *wrūnbai* (first) is used to express the first ordinal. The second cardinal *dwah* (two) is changed into an ordinal by replacing the last letter with *im*, as *dwayam* (second).

b. The ordinals form their feminines according to the general rule by adding *khafī* to the last letter of the masculine form. Ex. *dreyam sarai* (the third man), *dreyama wradz* (the third day).

53. Some of the cardinals are used as nouns of number. Ex. *shil* (a score), *sil* (a hundred or centum, but only used in the singular), *zar* (a thousand or mille), *lak* (a hundred thousand or lac).

a. Distribution is expressed by doubling the cardinals, as *yo yo* (one by one), *shpag shpag* (by sixes), etc. Ex. *mazdūrāno la dre dre paise warka* (give the labourers three pice apiece).

b. Precision is expressed by repeating the cardinal with the particle *pa* interposed, as *dwah pa dwah* (exactly two). Ex. *las pa las sarī dī* (there are precisely ten men).

c. Duplication is expressed by adding the word *bragh* (a fold) to the cardinal, as *dre bragh* (three-fold), where the meaning to be conveyed is with reference to layers, or strata, or multiples. Ex. *dā spa-ī pindzah bragh zawzāt zegedali da* (this bitch has produced a litter of five). With reference to crops, the particle *pa* is used interposed between the cardinals. Ex. *dā zmaka zorāwara da las pa yo da dāno ba rāwri* (this land is strong, it will yield ten-fold in grain).

d. Multitude is expressed by using the particle *pa* with the oblique plurals of the cardinals, as *pa lakūno* (in lacs). Ex. *pa zargūno rā māt shawī dī* (they have broken in on us by thousands).

e. Universality is expressed by coupling the word *wārah* (the whole) with the cardinals, as *atah wārah* (all eight). Ex. *shpag tana sarī dī o shpag wārah kānrah dī* (there are six men, and they are all deaf), *dwah āsūna laram o dwārah gud dī* (I have two horses, and they are both lame). (N.B. *dō* is a contraction of *dwah wārah*.)

f. Fractional numbers are expressed as follows:—پاو *pāo* (a quarter), نیم *nīm* (a half), پاو دري *dre pāwa* (three-quarters), پنځه پاو *pindzah pāwa*, or پاو باندې يو *pāo bānde yo*, or پاو د پاس يو *pāo da pāsa yo* (one and a quarter), يو نیم *yo nīm* (one and a half), پاو کم دوه *pāo kam dwah* (one and three-quarters), پاو باندې دوه *pāo bāndi dwah* (two and a quarter).

THE PRONOUN. (*Zamīr*.)

54. In Pukkhto there are six different classes of pronouns. They are the personal, the demonstrative, the possessive, the interrogative, the relative, and the indefinite pronouns.

55. PERSONAL PRONOUN (*zamīri-munfasil*).—There are three personal pronouns, corresponding to the first, second, and third persons. They are: *zah*, I; *tah*, thou; and *de* (proximate), *haghah* (remote), he, she, it.

56. First personal pronoun (*mutakallim*) makes no change for gender, and is thus declined:—

ز *zah*, I.

SINGULAR.

N.	ز <i>zah</i>	I.
G.	مي - م <i>dzamā</i>	<i>me, mi</i> of me.
D.	راته - لاله <i>māta</i>	<i>rā ta, lā la</i> to me.
Ac.	ما <i>mā</i>	me.
In.	مي - م <i>mā</i>	<i>me, mi</i> by me.
L.	په ما <i>pa mā</i>	on me.
Ab.	له ما نه <i>la mā na</i>	from me.
V.	اي ما <i>ai mā</i>	oh me!

PLURAL.

N.	مونځ <i>mūng</i>	<i>mūg.</i> we.
G.	خمونځه <i>dzamūnga</i>	<i>dzamūga, mū, muh</i> of us.
D.	مونځه ته <i>mūnga ta</i>	<i>mūga ta</i> to us.
Ac.	مونځ <i>mūng</i>	<i>mūg.</i> us.
In.	مونځه <i>mūnga</i>	<i>mūga, mū, muh</i> by us.
L.	په مونځه <i>pa mūnga</i>	<i>pa mūga</i> on us.
Ab.	له مونځه نه <i>la mūnga na</i>	<i>la mūga na</i> from us.
V.	اي مونځه <i>ai mūnga</i>	<i>ai mūga</i> oh us!

a. THE GENITIVE CASE.—Of the two different forms of this case in the singular, the first or *خما* *dzamā* is used when emphasis, particularity, or contradiction is meant to be expressed. Ex. *خما خوي دي* *dzamā dzoe dai* (he is my son), *خما توره له ستا نه تيره ده* *dā dzamā kor dai* (this is my house), *خما توره له ستا نه تيره ده* *dzamā tūra la stā na tera da* (my sword is sharper than yours), *آس خما دي* *ās dzamā dai* (the horse is mine). When no particularity or emphasis is meant to be expressed, the second form *م* *mi* or *مي* *me* is used, and it always follows its noun. Ex. *کور مي خوشي دي* *dzoe mi nājor dai* (my son is sick), *کور مي خوشي دي* *kor me khūshai dai* (my house is empty), *سر مي خوريري* *sar me khūgegī* (my head aches).

This second form of the genitive case must be carefully distinguished from the same form of the instrumental case. It can be used with intransitive verbs in all tenses, but with transitives only in the present and future tenses.

b. THE DATIVE CASE.—The particle *آ* *ta*, both in the singular and plural, may be changed for any of the affixes mentioned as signs of the dative case in Art. 31, a, b. The second form of the dative *را* *rā*, though mostly used in the singular, may also be used in the plural. It is commonly employed in ordinary conversation where no emphasis or distinction is intended. Ex. *را ته وايه* *rā ta wāya* (tell me, or anyone else present). It is also prefixed to verbs and adverbs to indicate the dative of the first personal pronoun, as *راکول* *rākawul* (to give me), *راباندي* *rābānde* (upon me). It is sometimes changed to *لا* *lā*. Ex. *لاک* *lā la rāka* for *راک* *rā ta rāka* (give to me), *دوده ي ما ته راکړي ده* *doda-i mā ta rākiri da* (has given me the bread), *ملک تاوان راباندي ښکيښود* *malik tāwān rābānde kkhkekhhod* (the chief put the loss upon me).

c. THE INSTRUMENTAL CASE.—This case, in both its forms, is only used with the imperfect and past tenses of transitive verbs. The first form, *ما* *mā*, always precedes the verb, and is used when special emphasis or distinction is meant to be expressed. Ex. *ما دا کار کړي دي* *mā dā kār karai dai* (I have done this deed), *ما ورونبي صاحب خبراوه* *mā wūnbe šahib khabarāwah* (I first informed the master), *ما دا هسي هيچري نه دي ويلي* *mā dā hase hechare na dai wayalai* (I never said so). The second form of the instrumental case, *مي* *me* or *م* *mi*, is employed when no special emphasis or distinction is meant. It may precede or intervene between parts of the verb. Ex. *ورته مي وي* *warta me wai* or *ورته م وي* *warta mi wi* (I said to

him), وركړي مي دي *warkarai me dai* (I have given it to him, or her, or it),
دودې مي خوړل ده *doda-i me khwarili da* (I have eaten the bread).

d. The second form of the genitive and instrumental cases in the plural, مو *mū* or م *muh*, is used precisely in the same manner *mutatis mutandis* as the مي *me* or م *mi* of the singular to which it corresponds. Ex. ملک مو زير دي *mulk mū zīg dai* (our country is rugged), خبري ور سره مو کړي دي *khabare war sara mū kīrī dī* (we have conversed with him), زمکه مو کړلي ده *zmaka mū karilli da* (we have tilled the earth).

57. RULE.—Whenever the second forms of the first, second, and third personal pronoun are used in construction with a transitive verb in the imperfect or past tenses, they denote the agent in the sentence. In any other construction with intransitive verbs, or the present and future tenses of transitive verbs, they indicate the possessive or genitive case.

58. Second personal pronoun (*mukhātīb* or *hāzīr*) makes no change for gender, and is declined as follows:—

تو *tah*, thou.

SINGULAR.

N.	تو <i>tah</i>	thou.
G.	دي - د <i>stā, da stā</i>	de, di of thee.
D.	درته - درله <i>tā ta, tā la</i>	darta, darla to thee.
Ac.	تا <i>tā</i>	thee.
In.	دي - د <i>tā</i>	de, di by thee.
L.	په تا <i>pa tā</i>	on thee.
Ab.	له تا نه <i>la tā na</i>	from thee.
V.	اي تا <i>ai tā</i>	oh thou!

PLURAL.

N.	تاسو - تاس <i>tāsū, tāsū</i>	you.
G.	مو - مکه <i>stāsū, du stāsū</i>	mo, mah of you.
D.	تاسو ته <i>tāsū ta</i>	to you.
Ac.	تاسو <i>tāsū</i>	you.

In.	مو - مه	تاسو <i>tāsū</i>	<i>mo, mah</i>	by you.
L.		په تاسو <i>pa tāsū</i>		on you.
Ab.		له تاسو نه <i>la tāsū na</i>		from you.
V.		اي تاسو <i>ai tāsū</i>		oh you !

a. THE GENITIVE CASE.—The two forms ستا *stā* and دي *de* or ډي *di* are used under precisely the same conditions as the corresponding forms of the first personal pronoun (Art. 56, a). Ex. ستا کور کوم دي *stā kor kūm dai* (which is thine house?), دا ستا توره ده يا خما *dā stā tūra da yā dzamā* (is this thy sword or mine?), دا د ستا کړه دي *dā da stā krah dai* (this is thy doing), ډي چرته دي *dzoe de charta dai* (where is your son?), توره دي څه شه *tūra de tsa showa* (what is become of your sword?).

b. THE DATIVE CASE.—The second form of this case is used in the same way as the corresponding form of the first personal pronoun (Art. 56, b). Ex. درته گوري *darta gorī* (he is looking at thee), ناري درته وهي *nāre darta wahī* (he is shouting to thee), وايي *tā ta wāyī* (he is speaking to thee). Emphatic, ته درکړي م دي *tū ta darkarai mi dai* (I have given it to thee). The form در *dar* of this pronoun, like the corresponding dative form of the first personal pronoun (اړ *rā*), is used as a pronominal dative prefix with verbs and adverbs, to indicate their relation to the dative of the second personal pronoun, as درتلل *dartlal* (to go to thee), درپسي *darpase* (after thee). Ex. درځم *dardzam* (I am coming to thee), درپسي يم *darpase yam* (I am after thee).

c. THE INSTRUMENTAL CASE.—The two forms are used in precisely the same manner as the corresponding forms of the first personal pronoun (Art. 56, c). Ex. ډي *tā haghah sarai wajalai dai* (thou hast killed that man), ډي *tā wale māta khabar karai na dai* (why hast not thou informed me?), or better ډي *tā wale khabar na kralam* (why did you not tell me?), ډي *khūg de kram* (thou hast hurt me), ډي *wu de lidah* (didst thou see it?), ډي *wruka shiwi ghwā di biyā mūndali da* (hast thou found the strayed cow?).

represent the third person, viz., a proximate and a remote. They are thus declined:—

(Proximate.) دي *de*, he, she, it.

SINGULAR.

N.	دي - دا - د <i>de, dā, dah</i>	he, she, it.
G.	د دي - د ده - د د <i>da de, da dah, da di</i>	of him, her, it.
D.	ته دي ته - ده ته - د ته <i>de ta, dah ta, di ta</i>	to him, her, it.
Ac.	دي - ده - د <i>de, dah, di</i>	him, her, it.
In.	دي - ده - د <i>de, dah, di</i>	by him, her, it.
L.	په دي - ده په - د په <i>pa de, pa dah, pa di</i>	on him, her, it.
Ab.	له دي نه - ده نه - د نه etc. <i>la de na, la dah na, etc.</i>	from him, her, it.
V.	اي دي <i>ai de</i>	oh him! etc.

PLURAL.

N.	دي - دوي <i>dūī, de</i>	they.
G.	د ديؤ - دويؤ <i>da dwīo, da deo</i>	of them.
D.	ته ديؤ ته - دويؤ ته <i>dwīo ta, deo ta</i>	to them.
Ac.	دي - دوي <i>dūī, de</i>	them.
In.	ديؤ - دويؤ <i>dwīo, deo</i>	by them.
L.	په ديؤ - دويؤ په <i>pa dwīo, pa deo</i>	on them.
Ab.	له ديؤ نه - دويؤ نه <i>la dwīo na, la deo na</i>	from them.
V.	اي ديؤ - اي دويؤ <i>ai dwīo, ai deo</i>	oh them!

a. This pronoun is used to designate the third person when present before the speaker, or to point out the proximate of two or more third persons mentioned together. It undergoes no change for gender, and of the different forms that first given is the one most commonly used in conversation. The others are chiefly met with in books. Ex. دي هوښيار سړي دي *de hokkhyār sarai dai* (he is a clever man), هغه پرستنی, دا ډیره عاجزه ده *hagha brastan de ta warka* (give that quilt to him or her), ده *de dera 'ājiza da* (she is very humble), دوي زوراور دي *dwī zorāwa-ar dī* (they are powerful), د دي کار ټول ښه دي *da dwīo kār ټول kkhah dai da hagho hetsna dai* (their work is all good, theirs is nothing), ته ورکه, (or ده or د) هغه ټوپک دي *hagha ټوپک de (or dah or di) ta warka*, give the gun to him (out of many).

(Remote.) هغه *haghah*, he, it.

SINGULAR.

N.		هغه <i>haghah</i>		he, it.
G.	ئي	د هغه <i>da haghah</i>	<i>e</i>	of him, it.
D.	ورته	ته هغه <i>haghah ta</i>	<i>warta</i>	to him, it.
Ac.		هغه <i>haghah</i>		him, it.
In.	ئي	هغه <i>haghah</i>	<i>e</i>	by him, it.
L.		په هغه <i>pa haghah</i>		on him, it.
Ab.		له هغه نه <i>la haghah na</i>		from him, it.
V.		اي هغه <i>ai haghah</i>		oh him ! it !

PLURAL.

N.		هغه <i>hagha-ah</i>		they.
G.		د هغو <i>da hagho</i>		of them.
D.		ته هغو <i>hagho ta</i>		to them.
Ac.		هغه <i>hagha-ah</i>		them.
In.	ئي	هغو <i>hagho</i>	<i>e</i>	by them.
L.		په هغو <i>pa hagho</i>		on them.
Ab.		له هغو نه <i>la hagho na</i>		from them.
V.		اي هغو <i>ai hagho</i>		oh them !

a. This pronoun is subject to change for gender, and in the feminine becomes هغي *haghi* or *hagha* (she), and is declined like a noun of the sixth declension. Ex. د هغي ښځې *da haghe* (or *highe*) *kkhadze* (of that woman), هغو ښځو ته *hagho* (or *higho*) *kkhadzo ta* (to those women).

b. The second forms of the genitive, dative, and instrumental cases of the remote third personal pronoun, هغه *haghah*, are used under the same rules precisely as the corresponding forms of the first and second personal pronouns. Ex. پښه ئې *pkkha e mātā da* (his leg is broken), کورې وران شه *kor e wrān sha* (ruined be his house), ورته مي وړو *warta me wu wi* (I said to him), ورته نژدې شه *warta nijde sha* (get close to him), خپله ښځه ئې وړهله *khpula kkhadza e wu wahala* (he beat his own wife), کاندول ئې مات کړ *kandol e māt kar* (he broke the cup).

c. The second form of the dative case, ور *war*, like the corresponding forms of the first and second personal pronouns (ا *ra* and در *dar*), is used as a pronominal dative prefix with verbs and adverbs to denote their relation to the dative of third

personal pronouns, as ورکول *warkawul* (to give him, her, it), ورځځه *wartsakha* (with him, her, it). Ex. ده ورکړي د یو روپۍ *faqir ta yo rūpa-i de warkiri da* (hast thou given one rupee to the beggar?), ورې کړ *war e kar* (he has given (it) to him), ورځځه څه دولت شته *wartsakha tsa daulat shta* (has he any wealth?), ورځځه کښیناست *wartsakha kkshenāst* (he sat down with him), etc.

d. These pronominal dative prefixes ر, *rā*, در, *dar*, ور, *war*, when used as simple pronouns are often subject to change, as لا *lā la* for ر, *rā la*, دا *da la* for د, *dar la*, و *wa la* for ور, *war la*, etc.

60. DEMONSTRATIVE PRONOUNS (*zamīri-ishārat*).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

a. PROXIMATE.—The proximate demonstrative pronouns are three in number, viz., دغه *daghah*, دا *dā*, and هـ *hāyah* (this). They are declined as follows:—

دغه *daghah*, this.

SINGULAR.

N.	f.	دغه	m.	دغه <i>daghah</i>	<i>dagha</i>	this.
G.		د دِغې		د دغه <i>da daghah</i>	<i>da dighe</i>	of this.
D.		دِغې ته		دغه ته <i>daghah ta</i>	<i>dighe ta</i>	to this.
Ac.		دغه		دغه <i>daghah</i>	<i>dagha</i>	this.
In.		دِغې		دغه <i>daghah</i>	<i>dighe</i>	by this.
L.		په دِغې		په دغه <i>pa daghah</i>	<i>pa dighe</i>	on this.
Ab.		له دِغې نه		له دغه نه <i>la daghah na</i>	<i>la dighe na</i>	from this.
V.		اي دِغې		اي دغه <i>ai daghah</i>	<i>ai dighe</i>	oh this!

PLURAL.

N.	f.	دِغې	m.	دغه <i>dagha-ah</i>	<i>daghe</i>	these.
G.		د دِغو		د دغو <i>da dagho</i>	<i>da digho</i>	of these.
D.		دِغو ته		دغو ته <i>dagho ta</i>	<i>digho ta</i>	to these.
Ac.		دِغې		دغه <i>dagha-ah</i>	<i>daghe</i>	these.
In.		دِغو		دغو <i>dagho</i>	<i>digho</i>	by these.
L.		په دِغو		په دغو <i>pa dagho</i>	<i>pa digho</i>	on these.
Ab.		له دِغو نه		له دغو نه <i>la dagho na</i>	<i>la digho na</i>	from these.
V.		اي دِغو		اي دغو <i>ai dagho</i>	<i>ai digho</i>	oh these!

Ex. دغي تورې ټولي *dagħah sarai għal dai* (this man is a thief), د دغو سړو به *daghe tūre ʔole pa-atse dī* (these swords are all blunt), دا دغو سړو به نه منم *da dagħo sarō pa matlab bānde poh nashwam* (I don't understand the meaning of these men).

b. دا *dā*, this.

	SINGULAR.	PLURAL.
N.	دا <i>dā</i> .	دي <i>de</i> .
G.	د دي - د <i>da de, da dah.</i>	د ديرو <i>da deo.</i>
D.	د دي ته - د ته <i>de ta, dah ta.</i>	د ديرو ته <i>deo ta.</i>
Ac.	دا <i>da.</i>	دي <i>de.</i>
In.	د دي - د <i>de, dah.</i>	ديرو <i>deo.</i>
L.	د په دي - په <i>pa de, pa dah.</i>	د په ديرو <i>pa deo.</i>
Ab.	د دي نه - له د <i>la de na, la dah na.</i>	د ديرو نه <i>la deo na.</i>
V.	د اي دي - اي <i>ai de, ai dah.</i>	د اي ديرو <i>ai deo.</i>

Ex. د دغه شان وي *da de wane mewe pa tsa shān wī* (what like may be the fruit of this tree?), د دغه کاري وايو *de ta mūng kānrai wāyū* (we call this a stone), دا څه شي دي *dā tsa shai dai* (what thing is this?)

c. The third form of proximate demonstrative pronoun, هاي *hāyah* (this), makes no change for gender or number, but in the oblique cases is inflected to هاي *hāe* by the rejection of the final *s*. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present. Ex. امس چرت د *amsā mi charta da* (where is my stick?), هاي د *hāya da* (this is it).

d. REMOTE.—The remote demonstrative pronouns are two in number, viz., هغه *hagħah* and دي *de* (that). They are the proximate and remote third personal pronouns (Art. 59).

61. POSSESSIVE PRONOUN (*zamīri-mushtarak*).—Pukkhto has no separate word for the possessive pronoun; but it is expressed by the adjective خپل *khpul* (own) used with the several personal pronouns respectively. It is declined regularly, like a masculine adjective (Art. 48, b), and forms its feminine according to the general rule. Ex. پلارم خپل راته ويلي دي *plār mi khpul rāta wayalai dai* (my father himself has told me), ښځه خپله *khhadza khpula tlali da* (the woman herself has gone), زه خپل ټلي يم *zā khpul tli ym* (I have my own).

zah khpul talai yam (I myself have gone), *خپل پلار وهلي يم* *khpul plār wa-halai yam* (my own father has beaten me).

a. More frequently the oblique form in the locative case is used. Ex. *ز پلار په خپل وهلي يم* *zah plār pa khpula wahalai yam* (father himself beat me), *هغه په خپل ليدلي دي* *haghah pa khpula lidalai dai* (he himself has seen).

62. INTERROGATIVE PRONOUN (*zamīri-istifhām*).—There are five interrogative pronouns commonly used in Pukkhto. They are *خوک* *tsok* (who?), *کوم* *kūm* or *کُم* *kum* (which?), *څه* *tsa* (what?), *څو* *tso* (how many?), and *څومره* *tsonra* (how much?).

a. *خوک* *tsok* (who?) is only used with reference to animate objects, and in practice is applied only to human beings. It undergoes no change for gender or number, but in the oblique cases becomes *چا* *chā*. Ex. *خوک يې* *tsok ye* (who art thou?), *دا چا آس دي* *da chā ās dai* (whose horse is it?), *له چا نه د آخستې دي* *la chā na di ākhistai dai* (from whom have you taken it?), *چا ته ورکوم* *chā ta warkawam* (to whom shall I give it?).

b. *کوم* *kūm* or *کُم* *kum* (which?) is applied to both animate and inanimate objects. It is declined regularly like a masculine adjective, and forms the feminine according to the general rule (Art. 48, b). Ex. *کوم دي* *kūm dai* (which is it?), *دا کوم کلي يې* *da kūm kilī ye* (of which village are you?), *په کومي لار تلي ده* *pa kūme lāri tili da* (on which road has she gone?), *دا کومو سړو توپک ورک شوي دي* *da kūmo saro topa-ak wruk shawī dī* (which men's muskets have been lost?).

c. *څه* *tsa* (what?) can only be applied to inanimate objects. It makes no change for gender, number, or case, that is to say, is indeclinable. Ex. *څه وايي* *tsa wāyī* (what does he say?), *دلته څه کار لري* *dalta tsa kār lare* (what business hast thou here?), *دا څه څيز دي* *dā tsa tsīz dai* (what thing is this?).

d. *څو* *tso* (how many?) and *څومره* *tsonra* (how much) are both indeclinable, and used only in the plural. The former is applied to both animate and inanimate objects, and the latter to inanimate only. Ex. *څو تن سړي دي* *tso tanu sarī dī* (how many men are there?), *په کندو کېنې به څومره غنم وي* *pa kandū kkshe ba tsonra ghanum wī* (how much wheat may there be in the bin?).

63. RELATIVE PRONOUN (*ismi-mauṣul*).—The relative pronouns are

formed by combining the interrogatives with the conjunction *چه* *chi* (that). Thus *چه* *خوڪ* *tsok chi* (whoever) applied only to animate objects; *کوم چه* *kūm chi* (whichever) applied to both animate and inanimate objects; and *چه* *خه* *tsa chi* (whatever) applied only to inanimate objects.

a. The relative pronouns must always precede the conjunction *خه* *chi* or commence the sentence. The correlative pronoun (*jawābi-mauṣūl*) always follows the conjunction or completes the sentence.

b. The remote third personal pronoun *هغه* *haghah* (he, she, it) is used as the correlative to the relative pronouns. Ex. *خوڪ چه نيكي کوي هغه به ثواب گتي* *tsok chi nekī kawī haghah ba ṣawāb gaṭi* (whoever does rightly he shall reap the future reward), *کوم چه گوهه ده هغه زيارت لره بيايه* *kūma ghvā chi guda da haghā ziyārat lara biyāya* (whichever cow is lame, her take to the sanctuary or asylum, i.e., take the lame cow to the asylum), *هر څه چه درته وايي ته هغه و منه* *har tsa chi darta wāyī tah haghah wu mana* (whatever he says to thee, that thou believe, i.e., believe whatever he says), *کوم چه وني چه د ميون نه دي هغه پريکه* *kūme wane chi da mewo na dī haghe preka* (whichever trees are not of fruit, them cut down, i.e., cut down those that are not fruit trees), *کوم سړو چه دا کار کړي دي هغو ته سخته سزا پکاره ده* *kūmo saro chi dā kār karai. dai hagho ta sakhta sazā pakāra da* (whichever men have done this deed, for them a severe punishment is necessary, i.e., a severe punishment is necessary for the men who have done this deed).

64. INDEFINITE PRONOUN (*ismi-tānkīr*).—The following are commonly used as indefinite pronouns, viz., *خوڪ* *tsok* (anyone), *ځني* *dzane* (some), *خه* *tsa* (anything), and *يو* *yo* (one).

a. *خوڪ* *tsok* (anyone) is the same word as the interrogative pronoun (Art. 62, a), and is only used in reference to human beings. Ex. *په کور بکي خوڪ شته* *pa kor kkhke tsok shṭa* (is anyone in the house?), *هېڅ خوڪ نشته* *hets tsok nishta* (there is no one), *چا ته زيان مه رسوه* *chā ta ziyān ma rasawa* (bring not injury to anyone, i.e., do injury to no one), *د چا پردي سړي په مال باندي لاس مه اچوه* *da chā pradī sarī pa māl bānde lās ma achawa* (lay not your hands on the property of any strange man).

b. *ځني* *dzane* or *ځيني* *dzini* (some) is only used in the plural and for both genders. In the oblique cases it is inflected in the regular way. It is used with

reference to both animate and inanimate objects. Ex. *dzane kkhah dī dzane bad* (some are good, some bad), *da dzīno khabaro tapahūs munāsib na-ganrī* (enquiry of some matters he does not consider fitting).

c. *tsa* (anything) is used with reference both to animate and inanimate objects. It is indeclinable (Art. 62, c). Ex. *tsa sh̄ta pa kkshe* (is there anything in it?), *pa kilī kkh̄ke tsa ch̄irgān dī* (are there any fowls in the village?), *tsa de āwredalī dī* (have you heard anything?).

d. *yo* (one or a) is used mostly with reference to animate objects. It is declined regularly, but has only the singular (Art. 51). Ex. *yo sarī wahalai yam* (a man has beaten me), *yo la-ag. shān k̄ho lū la rāka* (give me at least a somewhat?).

e. The following adjectives are also in common use as indefinite pronouns:—

بل *bul*, another.

ڊير *der*, many.

نور *nor*, more.

هر *har*, every.

f. The following compound indefinite pronouns are in common use:—

m. بل *bul yo*,
f. بله *bula yawa*, } other one.

m. کوم *kūm yo*,
f. کومه *kūma yawa*, } which one.

m. هريو *har yo*,
f. هره *hara yawa*, } every one.

نور ٽول *nor tol*,
نوره ٽوله *nora tola*, } all the rest.

نور ڊير *nor der*,
نوره ڊيره *nora dera*, } many more.

ڊير بل *der bul*,
ڊيره بله *dera bula*, } many another.

g. The following make no change for gender or number, and only those combinations with *tsok* are subject to inflection.

بل ڇوڪ *bul tsok*, other person.

بل ڇه *bul tsa*, other thing.

نور ڇوڪ *nor tsok*, who else.

نور ڇه *nor tsa*, what else.

هر ڇوڪ *har tsok*, everybody.

هر ڇه *har tsa*, everything.

هيڇ ڇوڪ *hets tsok*, nobody.

هر ڇو *har tso*, however many.

INFINITIVES. (*Muṣādir.*)

65. Under this head are included simple infinitives, and the verbal nouns derived from them, as well as the participles.

a. THE INFINITIVE MOOD (*maṣḍar*) of both transitive and intransitive verbs is used as a masculine noun, and as such is subject to inflection in the oblique cases plural, like a noun of the second declension. Ex. *stā wayal pa dzāe dī* (thy speech is appropriate), *dzamā da tlalu pa wakht rāghai* (he arrived at the time of my departure), *la dero wahalo na ṭap shawai dai* (he has become exhausted (or haggard) by many beatings).

b. THE GERUND OR VERBAL NOUN (*ismi-maṣḍar*) is used only as an abstract noun, and is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting ون *ūn* for the masculine and ن *na* for the feminine. Ex.—

تړل <i>taral</i> , to bind.	تړون <i>tarūn</i> ,	تړنه <i>tarana</i> , binding.
ساتل <i>sātal</i> , to keep.	ساتون <i>sātūn</i> ,	ساتنه <i>sātana</i> , keeping.
پريکول <i>prekawul</i> , to cut off.	پريکون <i>prekawūn</i> ,	پريکونه <i>prekawūna</i> , lopping.
منل <i>manal</i> , to obey.	منون <i>manūn</i> ,	مننه <i>manana</i> , obeying.
ريژدل <i>reḡedal</i> , to be shed.	ريژدون <i>reḡedūn</i> ,	ريژدنه <i>reḡedana</i> , shedding.
پيژندل <i>peḡandal</i> , to recognize.	پيژندون <i>peḡandūn</i> ,	پيژندنه <i>peḡandana</i> , recognising.
اورېدل <i>āwredal</i> , to hear.	اورېدون <i>āwredūn</i> ,	اورېدنه <i>āwredana</i> , hearing.
گډېدل <i>gaḡedal</i> , to be mixed.	گډېدون <i>gaḡedūn</i> ,	گډېدنه <i>gaḡedana</i> , mixing.

NOTE.—The masculine affix ون *ūn*, as shown above, appears to be the true one for forming the gerund from all verbs, and thus assimilating it with the class of nouns having the same termination (Art. 19, d). In practice, however, the feminine form is generally used, the masculine seldom. Ex. *reḡedana da pānro nakkha da ḡimī da* (the falling of leaves is a sign of winter), *pa tarūn da khpul saugand parwā na lari* (he has no care for the binding of his own oath).

c. THE PRESENT PARTICIPLE (*ismi-hāliya*), which is the same as the third person singular of the imperfect tense of verbs, denotes indefinite present action, and

is only used as a noun. It is formed from the infinitive by rejecting the final ل and substituting the *ṣ* *ẓahir* for the masculine form. In those verbs, whose penultimate or antepenultimate syllable is formed by the short vowel *ṣabar* \underline{a} , this is prolonged to the long vowel \bar{a} previous to the change for the present participle. The former class form their feminines by changing the final *ṣ* *h* to *ḥ* *na*. Ex. بليد *baledah*, m. بليدنه *baledana*, f. (igniting); ژووه *ḡowah*, m. ژوونه *ḡowana*, f. (chewing). In those of the latter class the lengthened vowel \bar{a} reverts to the short one \underline{a} , and the final *ṣ* *h* is replaced by *ḥ* *na*. Ex. خاته *khātah*, m. ختنه *khatana*, f. (rising); پيژانده *pejāndah*, m. پيژندنه *pejandana*, f. (recognition).

d. THE ACTIVE PARTICIPLE (*ismi-fā'il*) is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting ونکي *ūnkai* or ونې *ūnai* for the masculine, and ونک *ūnki* or ون *ūni* for the feminine. Ex. اوسيدل *osedal* (to abide), اوسيدونکي *osedūnkai* or اوسيدوني *osedūnai* (a resident); ويل *wayal* (to speak), ويونکي *wayūnkai* or ويوني *wayūnai* (a speaker).

e. THE PASSIVE PARTICIPLE (*ismi-mafa'ul*) is formed direct from the infinitive by adding the diphthong اي \underline{ai} to the final ل of that mood for the masculine, and the short vowel *kasra* \underline{i} for the feminine (Art. 48, a). Ex. وهل *wahal* (to beat), وهلي *wahalai*, m. وهل *wahali*, f. (beaten); سوليدل *sūledal* (to be abraded), سوليدالي *sūledalai*, m. سوليدلي *sūledali*, f. (abraded).

f. In some verbs the passive or past participle is contracted by the elision of the final ل of the infinitive. Ex. آخستل *ākhistal* (to take), آخستې *ākhistai* (taken), for آخستلي *ākhistalai*; کښيناستل *kkshenāstal* (to sit), کښيناستې *kkshenāstai* (seated), for کښيناستلي *kkshenāstalai*.

g. The present and past participles are commonly used as adjectives. Ex. دنيا تيريدون ده *duniyā teredūni da* (the world is fleeting), نځځه لري *nkḡḡhati ḡiba lari* (he has an obstructed speech).

SECTION III.

THE VERB. (*Fī'al*.)

66. The verb is a word that expresses being, doing, or suffering in reference to time, either present, future, or past. It is of two kinds, viz., active or transitive, and neuter or intransitive, and possesses mood, tense, number, and person.

67. MOOD (*sīgha*) indicates the kind or character of the action. There are five moods, viz., the infinitive, the indicative, the imperative, the subjunctive, and the potential.

68. THE INFINITIVE MOOD (*maṣḍar*) is the simple form of the verb, and for the most part is only used as a verbal noun (Art. 65, *a*). All infinitives end in one of three terminations, viz., *al*, *wul*, and *edal*. The two last of these infinitive terminations are added to nouns and adjectives in converting them to verbs. Ex.—

تود <i>tod</i> , hot	{	تودول <i>todawul</i> , to heat.
	{	تودیدل <i>todedal</i> , to become hot.
سپین <i>spīn</i> , white	{	سپینول <i>spīnawul</i> , to make white.
	{	سپینیدل <i>spīnedal</i> , to become white.
خور <i>khūg</i> , hurt	{	خورول <i>khūgawul</i> , to hurt.
	{	خوریدل <i>khūgedal</i> , to ache.
لند <i>land</i> , short	{	لندول <i>landawul</i> , to shorten.
	{	لندیدل <i>landedal</i> , to grow short.

a. Verbs whose infinitives end in *al* alone may be either transitive or intransitive. Ex.—

بشیل <i>bakḥal</i> , to give.	ختل <i>khatal</i> , to rise.
شاربل <i>shārbal</i> , to churn.	زنگل <i>zangal</i> , to swing.
کتل <i>katal</i> , to look.	نیشتل <i>nkḥatal</i> , to stick.
موندل <i>mūndal</i> , to find.	وتل <i>watal</i> , to issue.

b. Verbs whose infinitives end in **ول** *wul* are, without exception, transitives.

Ex.—

برندول <i>brandawul</i> , to frown.	لمسول <i>lamsawul</i> , to incite.
پاڻول <i>pātsawul</i> , to raise.	ماٽول <i>mātaul</i> , to break.

c. Verbs whose infinitives end in **يدل** *edal* are, with only two or three exceptions, such as **آوريدل** *āwredal* (to hear), **پڻڻيدل** *pukkhṭedal* (to ask), etc., all intransitives. Ex.—

پرسيدل <i>parsedal</i> , to swell.	رپيدل <i>rapedal</i> , to shiver.
خوڻيدل <i>khwa-edal</i> , to slip.	شليدل <i>shledal</i> , to tear.

69. THE INDICATIVE MOOD (*mushṭir*) denotes simple being or doing, as **پوهيڻم** *pohegam* (I understand), **اور تود دي** *or tod dai* (fire is hot), **سڀي غاڻي** *spai ghāpī* (the dog barks), **ستري یم** *starai yam* (I am tired).

a. The Indicative Mood has nine tenses, viz., three of present time formed from the verbal root, and six of past time formed from the infinitive mood (Art. 73).

70. THE IMPERATIVE MOOD (*amr*) properly has only a second person in both numbers, but a third also is commonly used. The imperative mood is always formed from the present tense, both in transitive and intransitive verbs, by substituting the *khafī* for the pronominal affix of the second person singular, and prefixing the particle *wu* for both singular and plural.

a. In derivative verbs formed from nouns and adjectives the imperative is formed by using the imperative mood of the auxiliary **کول** *kawul* (to do), in combination with the noun or adjective, if transitive, and with the imperative of the auxiliary **شول** *shwal* (to be), if intransitive. Ex.—

سڀينول <i>spīnawul</i> , to whiten or make white.	سڀين ڪه <i>spīn ka</i> , make white.
سڀينيدل <i>spīnedal</i> , to become white.	سڀين شه <i>spīn sha</i> , be white.

71. THE SUBJUNCTIVE MOOD (*sharṭiya*) implies doubt or condition, and generally requires another verb to complete the sentence. Ex. **ڪه واک ڇما وي دا ڪار به هيچري نه وه شوي** *ki wāk dzamā wai dā kār ba hechare na wuh. shawai* (were the power mine that deed would never have occurred), **ڪه زه جوڙ وي** *ki zah jor wai* (if I were well).

a. The Subjunctive Mood has three tenses preceded by the conjunction که *ki* (if). They are the present, past, and future. The first is the same as the present indicative with the conjunction prefixed. The past and future tenses are formed from the past participle of the verb, coupled with the corresponding tenses of the auxiliary یم *yam* (I am).

72. THE POTENTIAL MOOD (*imkānī*) implies possibility or obligation, and also has three tenses, a present, past, and future. They are formed by coupling the past participle of the verb with the corresponding tenses of the auxiliary شول *shwal* (to become or be able). Ex. دروغ نه شم ويلي *darogh na sham wayalai* (I cannot tell a lie), نوکري کول شي *nokrī kawuli she* (canst thou do duty?), پښه ي خوره شه به تلي نشي *plkha e khūga sha ba tilai na shī* (his foot is hurt, he will not be able to go).

73. TENSE (*zamān*) denotes time. There are nine different tenses. Three of them relate to present time, and the other six to past time.

74. PRESENT TENSES.—The tenses of present time are the present, the aorist, and the future. They are always formed from the root of the verb in all regular transitives and intransitives; and the root of the verb is obtained by rejecting the infinitive terminations ل *al*, ول *wul*, يدل *edal*.

a. The Present Tense (*hāl*) is formed in three different ways, in accordance with the three different terminations of the verb. Thus—

1. Those verbs, whether active or neuter, whose infinitives end in ل *al*, form the present tense by adding the pronominal affixes (Art. 76, a) direct to the root of the verb for each person in both numbers.

2. Those verbs whose infinitives end in ول *wul*, which is merely the transitive auxiliary کول *kawul* (to do) deprived of its initial letter, form the present tense by adding that of the auxiliary, deprived of its initial letter, to the root of the verb for the several persons in both numbers.

3. And similarly those verbs whose infinitives end in يدل *edal*, which is the intransitive auxiliary کیدل *kedal* (to become) deprived of its initial letter, form the present tense by adding that of the auxiliary, thus deprived of its initial letter, to the root of the verb for the several persons in both numbers.

The formation of the present tenses from the verbal root is shown in the subjoined table:—

	INFINITIVE.	PRESENT.	AORIST.	FUTURE.
Active {	تړل to bind	تړم	وُ تړم	وُ به تړم
	گړزول to turn	گړزوم	وُ گړزوم	وُ به گړزوم
Neuter {	زنګل to swing	زانګم	وُ زانګم	وُ به زانګم
	پوهیدل to understand	پوهیږم	وُ پوهیږم	وُ به پوهیږم

In Pukkhto, as in the Hindūstānī, the present tense is constantly used to represent past action, the speaker adopting the *dramatic* instead of the *narrative* style, when relating past occurrences. Ex. ما وُلیده چه سړي ناچور دي *mā wulīdah chi sarai nājor dai* (I saw that the man was sick), زه خبر نه وُم چه مکر کوي *zah khabar na wum chi makar kawī* (I was not aware that he was shamming), هغه وویل چه زه به دا خبرې هیچري نه منم *haghah wu wayal chi zah ba dā khabare hechare na manam* (he said that he would never believe that news).

b. The Aorist or Indefinite Future Tense (*muṣār'ī*) is formed from the present simply by prefixing the particle وُ or وُ *wu*, which corresponds with the Persian prefix مي *me* or *mī*, to each person in both numbers. In some verbs (generally those commencing with two consonants without an intervening vowel, such as پریږدل *pregdal*, ښکینول *kkhkenawul*, etc., with which the prefix could not be euphonic) this particle is altogether rejected. In such cases there is no difference between the aorist and the present tense, except in meaning, which is decided by the context. Ex. ستړي وګړي په خوب کېني آرام مومي *starai wagarai pa klob kkshe ārām mūmī* (the tired mortal finds rest in sleep), اُمید لرم چه له خپلو وبالونو نه ښښه مومم *umed laram chi la khpulo wabālūno na bakkhana mūmam* (I hope I shall or may obtain forgiveness for my sins).

c. The Future Tense (*mustaqbil*) is formed from the aorist simply by adding the particle به *ba*, the characteristic sign of the future, to its several persons in both numbers. This sign may precede or follow the particle وُ *wu*, when that sign of the aorist exists; and when it does not, the future sign may intervene between the syllables of the verb, as پري به ږدم *pre ba gdam* for به پريږدم *ba pregdam*, ښکي به نام *kkhke ba nam* for به ښکینم *ba kkhkenam*, ښکي به نه ني *kkhke ba na nī* for به نه ښکيني *ba na kkhkenī*.

1. If the personal pronouns (emphatic form, Art. 56) be expressed in their

emphatic forms, the future sign *ba* always precedes the particle *wu*, and may even be separated from it by the intervention of other words of the sentence. Ex. مونگ به سبا هغه کار و کوو *mūng ba sabā haghah kār wu kawū* (we will do that work in the morning or to-morrow).

2. If the personal pronouns be expressed in their non-emphatic forms, then the sign of the future always follows the particle *wu*, and may either intervene between it and the verb, or follow the verb itself. Ex. گوره مار دي و به د چيچي *gora mār dai wu ba di chīchī* (see! it is a snake, it will bite thee), اوس پوه شه و وهم *os poh sha wu waham ba di ki biyā dā hase kawū* (now mark, I will beat you if you do so again).

75. PAST TENSES.—The tenses of past time are six in number, viz., the imperfect, the past, the continuative past, the perfect, the pluperfect, and the doubtful past. They are formed directly from the infinitive as regards the three first, and directly from the past participle as regards the three last, both in active and neuter verbs, as is shown in the subjoined form.

	INFINITIVE.	IMPERFECT.	PAST.	CONT. PAST.
Active	تړل to bind.	تړل - تاره	و تړل - و تاره	تړل به - تاره به
	گړزول to turn.	گړزول - گړزاوله	و گړزول - و گړزاوله	گړزول به - گړزاوله به
Neuter	زنګل to swing.	زنګل - زانګه	و زنګل - و زانګه	زنګل به - زانګه به
	پوهيدل to understand.	پوهيدل - پوهيده	و پوهيدل - و پوهيده	پوهيدل به - پوهيده به
	PAST PARTICIPLE.	PERFECT.	PLUPERFECT.	DOUBT. PAST.
Active	تړلي bound.	تړلي دي	تړلي و	تړلي به و
	گړزولي turned.	گړزولي دي	گړزولي و	گړزولي به و
Neuter	زنګلي swung.	زنګلي دي	زنګلي و	زنګلي به و
	پوهيدلي understood.	پوهيدلي دي	پوهيدلي و	پوهيدلي به و

a. The Imperfect Tense (*maṣṣar istimrārī*) implies continuity of past action not yet complete.

1. Inactive or transitive verbs the imperfect, like all other past tenses, is only used in the third person with the pronoun or other *agent* of the verb in the *instrumental* case, and is subject to change for gender and number to agree with the *object* in the nominative case, if other than the first or second personal pronouns. In the

singular it has two forms for the masculine : either the infinitive is used in its unaltered form, or it is altered by substituting zāhir for its final ل l and prolonging the penultimate short vowel zabar ā to its corresponding long vowel ā , as تړل taral , تړه tārah ; گړزول girzawul , گړزوه girzāwah . The feminine is formed by merely adding khafī to the unaltered infinitive, as تړل taral , تړله tarala ; گړزول girzawul , گړزوله girzawula . In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding to it the long vowel ي e , or more commonly its corresponding short vowel kasra ī . But if the object of the verb be either the first or second personal pronoun, then the infinitive alone is used with the proper pronominal affix attached, and the corresponding pronoun itself may be expressed or understood in the nominative case, as تړل taral , تړلم taralam , etc. Ex. ما سپي تړه mā spai tārah (I was tying the dog), هغو ښځه تړله $\text{hagho kkhadza tarala}$ (they were tying the woman), زه هغو سړو تړلم $\text{zah hagho saro taralam}$ (those men were tying me), تاسو چا تړلي tāsū chā tarala-ī (who were tying you?).

2. In regular neuter or intransitive verbs whose infinitives end in يدل edal the imperfect tense is formed direct from the infinitive by attaching the proper pronominal affixes for the first and second persons, which are not subject to change for gender. But for the third person the following changes occur. In the singular the masculine is formed by substituting zāhir for the final ل l of the infinitive, and the feminine by simply adding khafī to it, as پوهيدل pohedal , $m.$ پوهيده pohedah , $f.$ پوهيدله pohedala . In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding ي e or ī to it.

b. The Past Tense (māzī mutlaq) denotes an indefinite perfect action. It is formed from the imperfect tense merely by the prefix of the particle و wu for both active and neuter verbs. In some verbs this particle is altogether rejected as redundant or inharmonious, as explained with respect to the aorist tense. Ex. ما سپي و تړه mā spai wu tārah (I tied the dog), هغو ښځه و تړله $\text{hagho kkhadza wu tarala}$ (they tied the woman), etc.

c. The Continuative Past Tense (māzī mudāmī) denotes continuous past action, habit, or usage, and is formed from the imperfect by the addition simply of the particle به ba , which may follow or precede the verb. Ex. سپي م تړه به spai mi tārah ba , or تړه به م سپي spai ba mi tārah (I used to tie the dog), هغه به راته به $\text{hagha ba rāta ba mā sara kkhkenāstah}$

aw ba khabare karvuli (he used to come to me, sit with me and talk), هغه ځله
haghah kala ba khpula kkhadzā nāzawula kala ba
wahala (he used sometimes to pet his wife, sometimes to beat her).

d. The Perfect Tense (*māzī qarīb*) implies the recent or perfect completion of an act. It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary *یم yam* (I am) for transitives, the agent being in the instrumental case as previously explained. For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular. This rule applies to all compound tenses. Ex. *kitāb di lwustai dai* (have you read the book?)
 روښي د ورکړي دي, *mā dōḍa-ī khlwurali da* (I have eaten the bread),
 غلو څمونگه څلور اوښان نيولي دي, *rūpa-ī di warkirī dī* (have you given him the rupees?),
 غلو څمونگه څلور اوښان نيولي دي, *ghlo dḍamūnga tsalor ūkkhān nīwulī dī* (thieves have seized four of our camels).

e. The Pluperfect Tense (*māzī ba'īd*) denotes action long since completed or past. It is formed according to the same rules for transitives and intransitives as the preceding tense, by coupling the past participle of the verb with the past tense of the auxiliary *یم yam* (I am).

f. The Doubtful Past Tense (*māzī tashkīk*) is formed from the past participle of the verb, coupled with the future tense of the auxiliary *یم yam* (I am) according to the rules above given, both for verbs transitive and intransitive.

76. PERSON AND NUMBER (*zamā-ir wa 'idād*).—Each tense has three persons, corresponding with the first, second, and third personal pronouns, and two numbers, the singular and plural. In all tenses and both numbers the third person is subject to inflection for gender, and in compound tenses the first and second persons also.

a. In all present tenses of transitive verbs, and in tenses present and past of intransitive verbs, the different persons in the singular and plural are distinguished by the affix of certain pronominal particles that are inseparable from the verbs. They are styled “affixed personal pronouns” (*zamā-iri muttaşila*) and are as follows, viz.—

First person	اَ am	} singular.	وُ ū	} plural.
Second person	ي e		يِ a-ī	
Third person	ي ī		ي ī	

The first and second of these pronominal affixes in both numbers are also used with the imperfect and past tenses of transitive verbs, when their corresponding personal pronouns happen to be the *object* in a sentence governed by such a verb, which, as has been previously explained, requires that the *agent* or subject should be in the *instrumental* case, and the *object* in the *nominative* case, and to agree with the verb in gender, number, and person. Ex. *ز هغه سري و وهلم* *zāh haḡḡah sarī wu wuhalam* (that man beat me), *ت چا بللي* *tah chā balale* (who called thee?), *س صاحب مونگ بللو* *ṣāḡhib mūng balalū* (the master called us).

b. The regular personal pronoun, styled, in contradistinction to the pronominal affixes above-mentioned, “detached personal pronouns” (*ṣamā-iri munfasila*), are also used in the nominative case as the agent in a sentence, with the present tenses of transitive verbs, and with all tenses, present and past, of intransitives. They are not always expressed with the verbs, but must be always understood when not so. Generally their expression denotes emphasis or distinction. They are as follows, viz.—

SINGULAR.	PLURAL.
ز <i>zāh</i> , I.	مونگ - مور <i>mūng, mūg</i> , we.
ت <i>tah</i> , thou.	تاسو <i>tāsū</i> , you.
هغه <i>haḡḡah</i> , he, it.	*هغه <i>haḡḡah</i> , they.
هغه <i>haḡḡa</i> , f., she.	هغي <i>haḡḡe</i> , f., they.

As the *agent* in construction with the past tenses of transitive verbs, these pronouns are conjugated in the instrumental case with the third person of the verb, both in the singular and plural. They always precede the verb, and are as follows, viz.—

SINGULAR.	PLURAL.
م - مي - ما <i>mā, me, mi</i> , by me.	مونگه - مُه - مُو <i>mūnga, muh, mū</i> , by us.
ت - دي - د <i>tā, de, di</i> , by thee.	تاسو - مه - مو <i>tāsū, mah, mo</i> , by you.
هغي <i>haḡḡah</i> , e, by him, etc.	هغو <i>haḡḡo</i> , e, by them, m. and f.
هغي <i>haḡḡe</i> , e, f., by her.	

gerund or verbal noun, a present participle, an active participle, and a passive or past participle, as has been explained in Art. 65.

78. In Pukkhto the verbs may be divided into three classes, viz., the active or transitive verb, the neuter or intransitive verb, and the derivative or compound verb, which may be either active or neuter in signification. Each of these classes of verbs is here described separately, as they present numerous variations in the modes of forming their paradigms.

79. But before proceeding to the description of the several classes of verbs, it is necessary first to show the conjugation of certain verbs that are used as auxiliaries in the formation of several of the tenses of both active and neuter verbs. The auxiliaries are یم *yam* (I am), infinitive wanting; کیدل *kedal* (to become); and شول *shwal* (to be).

80. The verb یم *yam* (I am) is very defective and irregular. It has no infinitive nor imperative mood, and is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE. I am, thou art, etc.

SINGULAR.

ز یم *zah yam.*

ت یم *tah ye.*

m. هغه دی - شته *haghah dai, sh̄ta.*

f. هغه د - شته *hagha da, sh̄ta.*

PAST TENSE. I was, thou wast, etc.

SINGULAR.

ز یم *zah wum.*

ت یم *tah we.*

m. هغه و - *haghah wuh.*

f. هغه و - *hagha wa.*

FUTURE TENSE. I shall or will be, etc.

SINGULAR.

ز به یم *zah ba yam.*

ت به یم *tah ba ye.*

m. هغه به وې *haghah ba wī.*

f. هغه به وې *hagha ba wī.*

We are, you are, etc.

PLURAL.

مونږ یو *mūng yū.*

تاسو یې *tāsū ya-ī.*

هغه دی - شته *haghah dī, sh̄ta.*

هغه دي - شته *haghe dī, sh̄ta.*

We were, you were, etc.

PLURAL.

مونږ وو *mūng wū.*

تاسو وې *tāsū wa-ī.*

هغه وو *haghah wū.*

هغه وې - و *haghe we, wī.*

We shall or will be, etc.

PLURAL.

مونږ به یو *mūng ba yū.*

تاسو به یې *tāsū ba ya-ī.*

هغه به وې *haghah ba wī.*

هغه به وې *haghe ba wī.*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were, etc.

SINGULAR.

که زه ۆم *ki zah wum.*که ته وي *ki tah we.*m. که هغه وي *ki haghah wī.*f. که هغه وي *ki haghā wī.*

PAST TENSE. If I had been, etc.

SINGULAR.

که زه وي - واي *ki zah wai, wāe.*که ته وي - واي *ki tah wai, wāe.*m. که هغه وي - واي *ki haghah wai, wāe.*f. که هغه وي - واي *ki haghā wai, wāe.*

FUTURE TENSE. If I would have been, etc.

SINGULAR.

که زه به ۆم *ki zah ba wum.*که ته به وي *ki tah ba we.*m. که هغه به ۆه *ki haghah ba wuh.*f. که هغه به وه - و *ki haghā ba wa.*

If we were, etc.

PLURAL.

که مونږ ۆو *ki mūng wū.*که تاسو وي *ki tāsū wa-ī.*که هغه وي *ki haghah wī.*که هغي وي *ki haghe wī.*

If we had been, etc.

PLURAL.

که مونږ وي - واي *ki mūng wai, wāe.*که تاسو وي - واي *ki tāsū wai, wāe.*که هغه وي - واي *ki haghah wai, wāe.*که هغي وي - واي *ki haghe wai, wāe.*

If we would have been, etc.

PLURAL.

که مونږ به ۆو *ki mūng ba wū.*که تاسو به وي *ki tāsū ba wa-ī.*که هغه به ۆو *ki haghah ba wū.*که هغي به وي - و *ki haghe ba we, wī.*

a. THE PRESENT TENSE. INDICATIVE MOOD.—The form شته *shta* of the third person singular and plural, is both masculine and feminine. It is used instead of the form دي *dai*, when affirmation, interrogation, or emphasis is intended with reference to objects absent or remote. دي *dai*, on the other hand, is used under the same circumstances with reference to objects actually present or proximate. Ex. خوي د شته *dzoe di shta* (have you a son?), هو خوي م شته *ho dzoe mi shta* (yes, I have a son), نه خوي م نشته *na dzoe mi nishta* (no, I have not a son), ستا په وطن ټپکي څه آسونه شته, *stā pa watan kkhke tsa āsūna shta* (are there any horses in your country?), هو شته *ho shta* (yes, there are), ستا په کلي ټپکي وني شته, *stā pa kilī kkhke wane shta* (are there trees in your village?), شته *shta* (there are); دا ستا خوي دي *dā stā dzoe dai* (is this your son?), هو خما خوي دي *ho dzamā dzoe dai* (yes, he is my son), هغه څوک ده *haghā tsok da* (who is that person?), لور م ده *lūr mi da* (she is my daughter), څو آسونه دي *tso āsūna dī* (how many

horses are there ?), شېږ دي *shpag dī* (there are six), دې ډا پالانکې توره ده *da palānkī tūra da* (it is so-and-so's sword). In cases where special emphasis is required, both forms are used together. Ex. ډا ټوکې ډا اوبو نشته دي *yo tukai da obo nishhta dai* (there is not a drop of water), ما کتلي دي کندو تش دي غله په کنبې نشته ده *mā katalai dai kandū ta-ash dai ghala pa kkshe nishhta da* (I have looked, the bin is empty, there is no corn in it), بيا وگوره شته ده ډرته زه وایم *biyā wugora shhta da darta zah wāyam* (look again ; there is, I tell you).

b. PRESENT TENSE. SUBJUNCTIVE MOOD.—There is another form of the third person, singular and plural, of this tense, formed by the addition of the (*nūni-tākīd* of Arabian grammarians) ښ *na* to the form above given, as ښ دي *wī*, ښ وين *wīna*. Its use implies probability or belief, and it is often added to the third person of the future and aorist tenses of verbs to denote certainty, belief, or obligation. It is seldom used in conversation, but is common in books.

§1. The intransitive auxiliary verb کيدل *kedal* (to become) is very defective, but regular in its formation. It has only three tenses of the indicative mood, and these are used in forming the present and past tenses of intransitive verbs. It is conjugated as follows:—

INFINITIVE MOOD. کيدل *kedal* (to become).

INDICATIVE MOOD.

PRESENT TENSE. I become or am becoming, etc. We are becoming or become.

SINGULAR.

کيږم - کيږم *kegam, kegam.*
کيږي - کيږي *kege, kege.*
کيږي - کيږي *kegī, kegī.*

PLURAL.

کيږو - کيږو *kegū, kegū.*
کيږي - کيږي *kega-ī, kega-ī.*
کيږي - کيږي *kegī, kegī.*

FUTURE TENSE. I shall or will become, etc.

We shall or will become, etc

SINGULAR.

به کيږم or کيږم *ba kegam or kegam.*
به کيږي *ba kege.*
به کيږي *ba kegī.*

PLURAL.

به کيږو or کيږو *ba kegū or kegū*
به کيږي *ba kega-ī.*
به کيږي *ba kegī.*

PAST TENSE. I was becoming, etc.

SINGULAR.

کیدم - کیدلم *kedalam, kedam.*کیدي - کیدلي *kedale, kede.*m. کیده - کیدل *kedal, kedah.*f. کیدله *kedala.*

We were becoming, etc.

PLURAL.

کیدو - کیدلو *kedalū, kedū.*کیدي - کیدلي *kedala-ī, keda-ī*کیدل *kedal.*کیدل - کیدلي *kedale, kedali.*GERUND.—m. کیدون *kedūn*, f. کیدنه *kedana* (being, becoming).PRESENT PARTICIPLE.—m. کیدس *kedah*, f. کیدله *kedala* (been, become).ACTIVE PARTICIPLE.—کیدونکي *kedūnkai* (becomer).PASSIVE PARTICIPLE.—کیدلي *kedalai* (having become).

a. For the sake of convenience, the personal pronouns have been omitted from the above conjugation. They may be expressed, as in the conjugation of *yam*, or understood with equal propriety in general, but they must always be expressed when emphasis or distinction is intended.

82. The auxiliary verb شول *shwal* (to be or become) differs from the preceding, inasmuch as it indicates change or transition from one state to another, whilst کیدل *kedal* merely indicates simple being or existence. It is perfect and regular in its form, and is thus conjugated.

INFINITIVE MOOD. شول *shwal* (to be or become).

INDICATIVE MOOD.

PRESENT TENSE. I become, etc.

SINGULAR.

شم *sham.*شي *she.*شي *shī.*

We become, etc.

PLURAL.

شُو *shū.*شي *sha-ī.*شي *shī.*

AORIST TENSE. I may be or become, etc.

SINGULAR.

وُ شم *wu sham.*وُ شي *wu she.*وُ شي *wu shī.*

We may be or become, etc.

PLURAL.

وُ شُو *wu shū.*وُ شي *wu sha-ī.*وُ شي *wu shī.*

FUTURE TENSE. I shall or will be, etc.

We shall or will be, etc.

SINGULAR.

PLURAL.

و به شم *wu ba sham.*
و به شي *wu ba she.*
و به شي *wu ba shī.*

و به شؤ *wu ba shū.*
و به شي *wu ba sha-ī.*
و به شي *wu ba shī.*

IMPERFECT TENSE. I was being, etc.

We were being, etc.

SINGULAR.

PLURAL.

شولم - شوم *shwalam, shwam.*
شولي - شوي *shwale, shwe.*
m. شه - شه *shwah, shah.*
f. شول - شو - ش *shwala, shwa, sha.*

شولؤ - شوؤ *shwalū, shwū.*
شولي - شوي *shwala-ī, shwa-ī.*
شول - شوؤ *shwal, shwū.*
شولي - شوي *shwale, shwe.*

PAST TENSE. I became, etc.

We became, etc.

SINGULAR.

PLURAL.

و شولم - و شوم *wu shwalam, wu shwam.*
و شولي - و شوي *wu shwale, wu shwe.*
m. و شه - و شه *wu shwah, wu shah.*
f. و شول - و شول - و شو *wu shwala, wu shwa.*

و شولؤ - و شوؤ *wu shwalū, wu shwū.*
و شولي - و شوي *wu shwala-ī, wu shwa-ī.*
و شول - و شوؤ *wu shwal, wu shwū.*
و شولي - و شوي *wu shwale, wu shwe.*

PERFECT TENSE. I have become, etc.

We have become, etc.

SINGULAR.

PLURAL.

شوي يم - شويم *shawai yam, f. shiwi yam,*
شوي يي *shawai ye. etc.*
m. شوي دي *shawai dai.*
f. شو ده *shiwi da.*

شوي يو - شويؤ *shawī yū, f. shiwi yū,*
شوي يي *shawī ya-ī. etc.*
شوي دي *shawī dī.*
شوي دي *shiwi dī.*

PLUPERFECT TENSE. I had become, etc.

We had become, etc.

SINGULAR.

PLURAL.

شوي وم *shawai wum.*
شوي وي *shawai we.*
m. شوي وه *shawai wuh.*
f. شو وه - و *shiwi wa.*

شوي وم *shawī wū.*
شوي وي *shawī wa-ī.*
شوي وم *shawī wū.*
شوي وي - و *shiwi we, wi.*

DOUBTFUL PAST TENSE. I will have become, etc.

We will have become, etc.

SINGULAR.

PLURAL.

شَوِي به وُم *shawai ba wum.*
 شَوِي به وي *shawai ba we.*
m. شَوِي به وُه *shawai ba wuh.*
f. شَوِي به وَه - وَ *shiwī ba wa.*

شَوِي به وُو *shawī ba wū.*
 شَوِي به وِي *shawī ba wa-ī.*
 شَوِي به وُو *shawī ba wū.*
 شَوِي به وي - وَ *shiwī ba we, wī.*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I become, etc.

If we become, etc.

SINGULAR.

PLURAL.

که شَم *ki sham.*
 که شِي *ki she.*
 که شِي *ki shī.*

که شُو *ki shū.*
 که شِي *ki sha-ī.*
 که شِي *ki shī.*

AORIST TENSE. If I may become, etc.

If we may become, etc.

SINGULAR.

PLURAL.

که وُ شَم *ki wu sham.*
 که وُ شِي *ki wu she.*
 که وُ شِي *ki wu shī.*

که وُ شُو *ki wu shū.*
 که وُ شِي *ki wu sha-ī.*
 که وُ شِي *ki wu shī.*

PAST TENSE. If I became or were, etc.

If we became or were, etc.

SINGULAR.

PLURAL.

شَوای	$\left(\begin{array}{l} \text{که زه} \text{ } ki \text{ } zah \\ \text{که ته} \text{ } ki \text{ } tah \\ \text{که هغه} \text{ } ki \text{ } haghah \\ \text{هغه} \text{ } haghah, f. \end{array} \right)$	shwāe	شَوای	$\left(\begin{array}{l} \text{که مونږ} \text{ } ki \text{ } mūng \\ \text{که تاسو} \text{ } ki \text{ } tāsū \\ \text{که هغه} \text{ } ki \text{ } haghah \\ \text{هغي} \text{ } haghe, f. \end{array} \right)$	shwāe
or		or	or		
شَوِي		shwai.	شَوِي		shwai.

PLUPERFECT TENSE. If I had been, etc.

If we had been, etc.

SINGULAR.

PLURAL.

<i>m.</i> شَوِي وَي	$\left(\begin{array}{l} \text{که زه} \text{ } ki \text{ } zah \\ \text{که ته} \text{ } ki \text{ } tah \\ \text{که هغه} \text{ } ki \text{ } haghah \\ \text{هغه} \text{ } haghah, f. \end{array} \right)$	shawai wai.	شَوِي وَي	$\left(\begin{array}{l} \text{که مونږ} \text{ } ki \text{ } mūng \\ \text{که تاسو} \text{ } ki \text{ } tāsū \\ \text{که هغه} \text{ } ki \text{ } haghah \\ \text{هغي} \text{ } haghe, f. \end{array} \right)$	shawī wai.
<i>f.</i> شَوِي وَي		shiwī wai.	شَوِي وَي		shiwī wai.

DOUBTFUL PAST TENSE. I will have been, etc.

We will have been, etc.

SINGULAR.	
m.	به يم { شَوِي <i>shawai</i> } <i>ba yam.</i>
	به يي { } <i>ba ye.</i>
f.	به وي { شَوِي <i>shaiwi</i> } <i>ba wī.</i>

PLURAL.	
	به يو { شَوِي <i>shawī</i> } <i>ba yū.</i>
	به يي { } <i>ba ya-ī.</i>
	به وي { شَوِي <i>shaiwī</i> } <i>ba wī.</i>

IMPERATIVE MOOD.

Become thou, let him become.

Become ye, let them become.

SINGULAR.	
	و شِه - شِه <i>wu sha, sha.</i>
or	هَغِه دِ شِي <i>haghah di shī,</i> or
	و دِ شِي <i>wu di shī.</i>

PLURAL.	
	و شِي - شِي <i>wu sha-ī, sha-ī.</i>
or	هَغِه دِ شِي <i>haghah di shī,</i> or
	و دِ شِي <i>wu di shī.</i>

GERUND.—m. شَوون *shwūn*, f. شَوونه *shwūna* (becoming, being).

PRESENT PARTICIPLE.—شَوِه *shwah*, f. شَوَلِه *shwala* (been, become).

ACTIVE PARTICIPLE.—شَوونکي *shwūnkai* or شَووني *shwūnai* (becomer).

PASSIVE PARTICIPLE.—شولي *shwalai* or شوي *shawai* (having become).

a. In all the compound tenses the participle undergoes inflection for gender with each person in both numbers, as shown above.

83. THE TRANSITIVE VERB (*fi'ali-mut'addī*).—The active or transitive verb denotes action passing from an agent to an object. It has an active and a passive voice, and is distinguished by the *instrumental* construction of its past tenses in the active voice, and by the termination of the infinitive mood in ل *al* or ل *wul*.

a. Simple transitive verbs, in the tenses of present time, govern the accusative case, but causals, verbs of giving, telling, etc., govern the dative case.

b. The passive voice is formed by conjugating the past participle with the several tenses of the auxiliaries کيدل *kedal* and شول *shwal*.

c. Transitive verbs include all causals and derivatives, whose infinitive mood ends in ل *wul*. And they are formed from intransitives, whether primitive or

derivative, by changing the terminal ل *al* or بدل *edal* of the infinitive into ول *wul*. Ex.—

خندل <i>khandal</i> , to laugh.	خندول <i>khanda-wul</i> , to make laugh.
زنگل <i>zangal</i> , to swing.	زنگول <i>zanga-wul</i> , to make swing.
ژرل <i>jaral</i> , to cry.	ژرول <i>jarawul</i> , to make cry.
خوئیدل <i>khwa-edal</i> , to slip.	خویدول <i>khwayawul</i> , to make slip.
شلیدل <i>shledal</i> , to tear.	شلول <i>shlawul</i> , to rend, tear.
کریدل <i>karedal</i> , to parch.	کرول <i>karawul</i> , to scorch, dry.

84. The active voice (*faṣli-m'arūf*) of transitive verbs is conjugated according to the general rules explained in the preceding pages, and as shown in the following paradigm of the regular transitive verb وهل *wahal* (to strike).

INFINITIVE MOOD. وهل *wahal* (to strike).

INDICATIVE MOOD.

PRESENT TENSE. I strike, etc.

SINGULAR.

وهم *waham*.

وهي *wahe*.

وهي *wahī*.

We strike, etc.

PLURAL.

وهو *wahū*.

وهي *waha-ī*.

وهي *wahī*.

AORIST TENSE. I may strike, etc.

SINGULAR.

وهم *wu waham*.

وهي *wu wahe*.

وهي *wu wahī*.

We may strike, etc.

PLURAL.

وهو *wu wahū*.

وهي *wu waha-ī*.

وهي *wu wahī*.

FUTURE TENSE. I will or shall strike, etc.

SINGULAR.

وهم *wu ba waham*.

وهي *wu ba wahe*.

وهي *wu ba wahī*.

We will or shall strike, etc.

PLURAL.

وهو *wu ba wahū*.

وهي *wu ba waha-ī*.

وهي *wu ba wahī*.

IMPERFECT TENSE. Form I.—I, etc., was striking him, etc. I, etc., was striking them.

SINGULAR.				PLURAL.				
m.	{	واهه mā	{	wāhah	{	واھ mā	{	wahal
		وھل tā		wahal		وھل tā		
		ھغه haghah				ھغه haghah		
		ھغي haghe f.				ھغي haghe		
		مونږه munga				مونږه munga		
f.	{	تاسو tāsū	{		{	تاسو tāsū	{	
		ھغو haghō		wahala		ھغو haghō		wahale
		وھله				وھلي		

IMPERFECT TENSE. Form II.—He, she, it was striking me, thee, etc. us, you, etc.

SINGULAR.		PLURAL.	
	زہ zah	مونږو وھلو mung wahalū	
	تہ tah	تاسو وھلي tāsū wahala-i	
m.	ھغه وھل haghah wāhah, wahal	ھغه وھل haghah wahal	
f.	ھغه وھله haghā wahala	ھغي وھلي وھل haghe wahale, wahali	

PAST TENSE. Form I.—I, etc., did strike him, etc. I, etc., did strike them

SINGULAR.			PLURAL.			
m.	{	وُ واهه mā	{	وُ واهل mā	{	wu wāhah
		وُ وھل tā		وُ وھل tā		wu wahal
		ھغه haghah		ھغه haghah		
		ھغي haghe		ھغي haghe		
		مونږه mūnga		مونږه mūnga		
f.	{	تاسو tāsū	{	تاسو tāsū	{	
		ھغو haghō		ھغو haghō		wu wahala
		وُ وھله		وُ وھلي		wu wahale

PAST TENSE. Form II.—He, etc., did strike or struck me, etc. us, etc.

SINGULAR.		PLURAL.	
	زہ وُ zah wu	مونږو وھلو mung wu	wahali
	تہ وُ tah wu	تاسو وُ وھلي tāsū wu	wahala-i
m.	ھغه وُ واهه haghah wu	ھغه وُ وھل haghah wu	wahal
f.	ھغه وُ وھله haghā wu	ھغي وُ وھلي haghe wu	wahale

CONTINUATIVE PAST. Form I.—I, etc., used to strike him, etc. them.

SINGULAR.			PLURAL.		
m.	{ واه به وهل به	ما mā	wāhah ba	{ واهل به تاهل به هغه haghah etc. مونږه mūnga تاسو tāsū	wahal ba
		تا tā	wahal ba		
		هغه haghah			
		etc.			
		مونږه mūnga			
f.	{ وهله به وهلي به	تاسو tāsū	wahala ba	{ واهل به تاهل به هغه haghah etc. مونږه mūnga تاسو tāsū	wahal ba
		هغو haghō	wahala ba		
f.	{ وهله به وهلي به	هغو haghō	wahala ba	{ واهل به تاهل به هغه haghah etc. مونږه mūnga تاسو tāsū	wahal ba
		هغه haghō	wahala ba		

CONTINUATIVE PAST. Form II.—He, etc., used to strike me, etc. us, etc.

SINGULAR.		PLURAL.	
	زه واهلم به zah wahalam ba		مونږ واهلو به mūng wahalū ba
	ته واهلي به tah wahale ba		تاسو واهلي به tāsū wahala-i ba
m.	هغه واهه به haghah wāhah ba		هغه واهل به haghah wahal ba
f.	هغه واهله به haghā wahala ba		هغه واهلي به haghē wahale ba

PERFECT TENSE. Form I.—I, etc., have struck him, etc. them.

SINGULAR.			PLURAL.		
m.	{ واهلي دي تاهلي دي هغه haghah etc. مونږه mūnga تاسو tāsū	ما mā	wahalai dar	{ واهلي دي تاهلي دي هغه haghah etc. مونږه mūnga تاسو tāsū	wahalī dī
		تا tā			
		هغه haghah			
		etc.			
		مونږه mūnga			
f.	{ واهل ده واهلي دي	تاسو tāsū	wahali da	{ واهل دي تاهل دي هغه haghah etc. مونږه mūnga تاسو tāsū	wahalī dī
		هغو haghō	wahali da		
f.	{ واهل ده واهلي دي	هغو haghō	wahali da	{ واهل دي تاهل دي هغه haghah etc. مونږه mūnga تاسو tāsū	wahali dī
		هغه haghō	wahali da		

PERFECT TENSE. Form II.—He, etc., has struck me, etc. us, etc.

SINGULAR.		PLURAL.	
	زه واهلي يم zah wahalai yam		مونږ واهلي يو mūng wahalī yū
	ته واهلي يي tah wahalai ye		تاسو واهلي يي tāsū wahalī ya-i
m.	هغه واهلي دي haghah wahalai dai		هغه واهلي دي haghah wahalī dī
f.	هغه واهل ده haghā wahali da		هغه واهلي دي haghē wahalī dī

PLUPERFECT TENSE. Form I.—I, etc., had struck him, etc. them.

SINGULAR.			PLURAL.		
m. وھلي ۋہ	ما mā	} wahalai wuh	وھلي ۋو	ما mā	} wahalī wū
	تا tā			تا tā	
	ھغہ haghah			ھغہ haghah	
	etc.			etc.	
	مونڳہ mūnga			مونڳہ mūnga	
f. وھل ۋہ	تاسو tāsū	} wahali wa	وھل وي	تاسو tāsū	} wahali we
	ھغو haghō			ھغو haghō	

PLUPERFECT TENSE. Form II.—He, etc., had struck me, etc. us, etc.

SINGULAR.		PLURAL.	
زہ zah	wahalai wum	مونڳ وھلي ۋو mūng	wahalī wū
تہ tah	wahalai we	تاسو وھلي وي tāsū	wahalī wa-i
m. ھغہ وھلي ۋہ	haghah wahalai wuh	ھغہ وھلي ۋو	haghah wahalī wū
f. ھغہ وھل ۋہ	hagha wahali wa	ھغي وھل وي haghe	wahali we

DOUBTFUL PAST TENSE. Form I.—I, etc., would have struck him, etc. them.

SINGULAR.			PLURAL.		
m. بہ وھلي وي	ما mā	} ba wahalai wī	بہ وھلي وي	ما mā	} ba wahalī wī
	تا tā			تا tā	
	ھغہ haghah			ھغہ haghah	
	etc.			etc.	
	مونڳہ mūnga			مونڳہ mūnga	
f. بہ وھل وي	تاسو tāsū	} ba wahali wī	بہ وھل وي	تاسو tāsū	} ba wahali wī
	ھغو haghō			ھغو haghō	

DOUBTFUL PAST TENSE. Form II.—He, etc., would have struck me, etc. them.

SINGULAR.		PLURAL.	
زہ بہ وھلي يم	zah ba wahalai yam	مونڳ بہ وھلي يو	mūng ba wahalī yū
تہ بہ وھلي يي	tah ba wahalai ye	تاسو بہ وھلي يي	tāsū ba wahalī ya-i
ھغہ بہ وھلي وي	haghah ba wahalai wī	ھغہ بہ وھلي وي	haghah ba wahalī wī
ھغہ بہ وھل وي	hagh ba wahali wī	ھغي بہ وھل وي	haghe ba wahali wī

IMPERATIVE MOOD.

Strike thou ; let him strike.

SINGULAR.

وَهْ - وَهْ *waha, wu waha*
 or هَغْ دِ وَهِي *haghah di wahī* or
 وَ دِ وَهِي *wu di wahī*

Strike ye ; let them strike.

PLURAL.

وَهْيَ - وَهْيَ *waha-ī, wu waha-ī*
 or هَغْ دِ وَهِي *haghah di wahī* or
 وَ دِ وَهِي *wu di wahī*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I strike, etc.

SINGULAR.

كَه وَهْم *ka waham*
 وَهِي *ka wahe*
 وَهِي *ka wahī*



If we strike, etc.

PLURAL.

كَه وَهْو *ka wahū*
 وَهْيَ *ka waha-ī*
 وَهِي *ka wahī*

PAST TENSE. Form I.—If I, etc., had struck him, etc.

them.

SINGULAR.

m. وَهْيَ $\left\{ \begin{array}{l} \text{كَه مَا } ka mā \\ \text{كَه تَا } ka tū \\ \text{كَه هَغْ } ka haghah \\ \text{كَه هَغْيَ } ka kaghe \\ \text{كَه مُونْزَه } ka mūnga \end{array} \right\} \begin{array}{l} wahalai \\ wai \end{array}$
f. وَهْلِ $\left\{ \begin{array}{l} \text{كَه تَاسُو } ka tāsū \\ \text{كَه هَغُو } ka haghō \end{array} \right\} \begin{array}{l} wahalī \\ wai \end{array}$

PLURAL.

وَهْيَ $\left\{ \begin{array}{l} \text{كَه مَا } ka mā \\ \text{كَه تَا } ka tū \\ \text{كَه هَغْ } ka haghah \\ \text{كَه هَغْيَ } ka kaghe \\ \text{كَه مُونْزَه } ka mūnga \end{array} \right\} \begin{array}{l} wahalī \\ wai \end{array}$
 وَهْلِ $\left\{ \begin{array}{l} \text{كَه تَاسُو } ka tāsū \\ \text{كَه هَغُو } ka haghō \end{array} \right\} \begin{array}{l} wahalī \\ wai \end{array}$

PAST TENSE. Form II.—If he, etc., had struck me, etc.

us, etc.

SINGULAR.

كَه زَه وَهْلِي وَي *ka zah wahalai wai*
 كَه تَه وَهْلِي وَي *ka tah wahalai wai*
m. كَه هَغْ وَهْلِي وَي *ka haghah wahalai wai*
f. كَه هَغْ وَهْلِي وَي *ka haghā wahalī wai*

PLURAL.

كَه مُونْزَه وَهْلِي وَي *ka mūng wahalī wai*
 كَه تَاسُو وَهْلِي وَي *ka tāsū wahalī wai*
 كَه هَغْ وَهْلِي وَي *ka haghah wahalī wai*
 كَه هَغْيَ وَهْلِي وَي *ka haghe wahalī wai*

FUTURE TENSE. Form I.—If I, etc., would have struck him, etc. them.

SINGULAR.				PLURAL.			
m. به وھلي ۋہ	ما	ka mā	ba waha-lai wuh	به وھلي ۋہ	ما	ka mā	ba waha-lī wū
	تا	ka tā			تا	ka tā	
	ھغہ	ka haghah			ھغہ	ka haghah	
	ھغی	ka haghe			ھغی	ka haghe	
f. به وھل ۋہ	مونڙہ	ka mūnga	ba waha-li wa	به وھل ۋہ	مونڙہ	ka mūnga	ba waha-li we
	تاسو	ka tāsū			تاسو	ka tāsū	
	ھغہ	ka haghah			ھغہ	ka haghah	
	ھغو	ka hagho			ھغو	ka hagho	

FUTURE TENSE. Form II.—If he, etc., would have struck me, etc. us, etc.

SINGULAR.				PLURAL.			
م کزہ به وھلي ۋم kizah ba wahalai wum				م مونڙہ به وھلي ۋو ki mūng ba wahalī wū			
م کتہ به وھلي وي ki tah ba wahalai we				م تاسو به وھلي وئي ki tāsū ba wahalī wa-i			
m. م ھغہ به وھلي ۋہ ki haghah ba wahalai wuh				m. م ھغہ به وھلي ۋو ki haghah ba wahalī wū			
f. م ھغہ به وھل ۋہ ki haghah ba wahali wa				f. م ھغی به وھل وي ki haghe ba wahali we			

POTENTIAL MOOD.

PRESENT TENSE. I can strike, etc.

We can strike, etc.

SINGULAR.				PLURAL.			
m. شم	{	وھلي wahalai	{	شو	{	وھلي wahalī	{
شي				شئي			
f. شي	{	وھل wahali	{	شي	{	وھل wahali	{

PAST TENSE. Form I.—I, etc., could have struck him, etc. them.

SINGULAR.				PLURAL.			
m. وھلي شدہ	{	ما mā	وھلي شوو wahalai shah	{	ما mā	وھلي شوو wahalī shwū	{
		تا tā			تا tā		
		ھغہ haghah			ھغہ haghah		
		ھغی haghe			ھغی haghe		
		مونڙہ mūnga			مونڙہ mūnga		
		تاسو tāsū			تاسو tāsū		
f. وھل ش	{	ھغو hagho	وھل شوي wahali sha	{	ھغو hagho	وھل شوي wahali shino	{

PAST TENSE. Form II.—He, etc., would have struck me, etc. us, etc.

SINGULAR.		PLURAL.	
زه	<i>zah wahalai shwam</i>	مونږ وھلي شوو	<i>mūng wahalī shwū</i>
ته وھلي شوي	<i>tah wahalai shwe</i>	تاسو وھلي شوئې	<i>tāsū wahalī shwa-i</i>
هغه وھلي شه	<i>haghah wahalai shah</i>	هغه وھلي شوو	<i>haghah wahalī shwū</i>
هغه وھل شوه	<i>hagha wahali showah</i>	هغې وھل شوي	<i>haghe wahali shwe</i>

FUTURE TENSE. Form I.—I, etc., would have struck him, etc. them.

SINGULAR.		PLURAL.	
m. به وھلي	ما <i>mā</i>	به وھلي	ما <i>mā</i>
شه	تا <i>tā</i>	شوو	تا <i>tā</i>
	هغه <i>haghah</i>		هغه <i>haghah</i>
	هغې <i>haghe</i>		هغې <i>haghe</i>
	مونږه <i>mūnga</i>		مونږه <i>mūnga</i>
f. به وھل	تاسو <i>tāsū</i>	به وھل	تاسو <i>tāsū</i>
ش	هغو <i>hagho</i>	شوي	هغو <i>hagho</i>
	<i>ba wahalai shah</i>		<i>ba wahalī shwū</i>
	<i>ba wahali sha</i>		<i>ba wahali shwe</i>

FUTURE TENSE. Form II.—He, etc., would have struck me, etc. us, etc.

SINGULAR.		PLURAL.	
زه به وھلي شوم	<i>zah ba wahalai shwam</i>	مونږ به وھلي شوو	<i>mūng ba wahalī shwū</i>
ته به وھلي شوي	<i>tah ba wahalai shwe</i>	تاسو به وھلي شوئې	<i>tāsū ba wahalī shwa-i</i>
m. هغه به وھلي شه	<i>haghah ba wahalai shah</i>	هغه به وھلي شوو	<i>haghah ba wahalī shwū</i>
f. هغه به وھل ش	<i>hagha ba wahali sha</i>	هغې به وھل شوي	<i>haghe ba wahali shwe</i>

GERUND.—m. وھرن *wahūn*, f. وھنه *wahana*, a striking.

PRESENT PARTICIPLE.—m. واهه *wāhah*, f. وھله *wahala*, striking.

ACTIVE PARTICIPLE.—وهونکې *wahūnkai* or وهوني *wahūnai*, a striker.

PAST PARTICIPLE.—m. وھلي *wahalai*, f. وھل *wahali*, struck.

a. In the Imperfect, Past, and other Tenses that have two forms, the first form shows the pronouns in the instrumental case as the agents in the sentence, and the verb in the third person, in both genders and numbers, to agree with the object (which is understood) in the nominative case. Ex. ما سړي واده *mā sarai wāhah* (I was beating a man), تاسو سړي واده *tā sarai wāhah* (thou wast beating a man), and so on. ما ښځه وھله *mā kkhadzā wahala* (I was beating a woman),

تا *tā*—, etc., thou wast—, and so on. ما سري وهل *mā sarī wahal* (I was beating men), etc. ما نبخي وهي *mā kkhadze wahale* (I was beating women), etc. And so on for all the tenses.

The second form shows the pronouns as the object in the nominative case, the agent in the instrumental case being understood. Ex. زه سري وهلم *zah sarī wahalam* (a man beat me), etc. The first and second persons make no change for gender either in the singular or the plural. The third person is the same as is used in the first form.

b. The Imperfect and other past tenses of transitive verbs have really a passive construction, which is necessary for the government of the instrumental case with which such tenses alone are used. Ex. ما سري وهي دي *mā sarai wahalai dai*, literally, a man is beaten by me; that is, I have beaten a man. And so on *mutatis mutandis* for all past tenses.

85. The Passive Voice (*fašli-majhūl*) of transitive verbs is formed by conjugating the past participle with the auxiliaries کيدل *kedal*, and شول *shwal*, as shown in the following paradigm of the passive voice of the regular transitive verb وهل *wahal* (to strike).

INFINITIVE MOOD. وهي کيدل *wahalai kedal* (to be struck).

INDICATIVE MOOD.

PRESENT TENSE. I am being struck, etc.

SINGULAR.

m. کيرم { وهي *wahalai* } *kegam*
کيري { } *kege*
f. کيري { وهل *wahali* } *kegi*

We are being struck.

PLURAL.

کيرو { وهي *wahali* } *kegū*
کيري { } *kega-i*
کيري { وهل *wahali* } *kegi*

AORIST TENSE. I may be struck, etc.

SINGULAR.

m. کيرم { وُ وهي *wu wahalai* } *kegam*
کيري { } *kege*
f. کيري { وُ وهل *wu wahali* } *kegi*

We may be struck, etc.

PLURAL.

کيرو { وُ وهي *wu wahali* } *kegū*
کيري { } *kega-i*
کيري { وُ وهل *wu wahali* } *kegi*

FUTURE TENSE. I shall or will be struck, etc.

SINGULAR.

m.	کیرم	{	wahalai ba	{	kegam
	کیرې				kege
f.	کیرې	{	wahali ba	{	kegi
	کیرې				kegi

IMPERFECT TENSE. I was being struck, etc.

SINGULAR.

m.	کیدم	{	wahalai	{	kedam
	کیدې				kede
	کیدۀ				kedah
f.	کیدۀ	{	wahali	{	kedala
	کیدۀ				kedala

PAST TENSE. I was struck, etc.

SINGULAR.

m.	کیدم	{	wu wahalai	{	kedam
	کیدې				kede
	کیدۀ				kedah
f.	کیدۀ	{	wu wahali	{	kedala
	کیدۀ				kedala

CONTINUATIVE PAST TENSE. I used to be struck, etc.

SINGULAR.

m.	کیدم	{	wahalai ba	{	kedam
	کیدې				kede
	کیدۀ				kedah
f.	کیدۀ	{	wahali ba	{	kedala
	کیدۀ				kedala

PERFECT TENSE. I have been struck, etc.

SINGULAR.

m.	یم	{	wahalai shawai	{	yam
	یې				ye
	دې				dai
f.	دې	{	wahali shiwi	{	da
	دې				da

PLUPERFECT TENSE. I had been struck, etc.

SINGULAR.

m.	ؤم	{	wahalai shawai	{	wum
	وي				we
	ؤه				wuh
f.	ؤه	{	wahali shiwi	{	wa
	ؤه				wa

We shall or will be struck, etc.

PLURAL.

	کیرو	{	wahali ba	{	kegū
	کیرې				kega-i
	کیرې	{	wahali ba	{	kegi
	کیرې				kegi

We were being struck, etc.

PLURAL.

	کیدو	{	wahali	{	kedū
	کیدې				kega-i
	کیدل				kedal
	کیدل	{	wahali	{	kedale
	کیدل				kedale

We were struck, etc.

PLURAL.

	کیدو	{	wu wahali	{	kedū
	کیدې				kega-i
	کیدل				kedal
	کیدل	{	wu wahali	{	kedale
	کیدل				kedale

We used to be struck, etc.

PLURAL.

	کیدو	{	wahali ba	{	kedū
	کیدې				kega-i
	کیدل				kedal
	کیدل	{	wahali ba	{	kedale
	کیدل				kedale

We have been struck, etc.

PLURAL.

	یو	{	wahali shiwi	{	yū
	یې				ya-i
	دې				dī
	دې	{	wahali shiwi	{	dī
	دې				dī

We had been struck, etc.

PLURAL.

	ؤو	{	wahali shawi	{	wū
	وې				wa-i
	ؤو				wū
	ؤو	{	wahali shiwi	{	we, wi
	ؤو				we, wi

DOUBTFUL PAST. I would have been struck, etc. We would have been struck, etc.

SINGULAR.				PLURAL.				
m.	م وَي ه	{	وَهْلَي شَوِي بِهِ <i>wahalai shiwei</i> <i>ba</i>	{ <i>wum</i> <i>we</i> <i>wuh</i>	م وَي ه	{	وَهْلَي شَوِي بِهِ <i>wahali shiwi</i> <i>ba</i>	
								{ <i>wū</i> <i>wa-i</i> <i>wū</i>
f.	م وَي ه	{	وَهْل شَوِي بِهِ <i>wahali shiwi ba wa</i>	{ <i>wū</i> <i>wa-i</i> <i>wū</i>	م وَي ه	{	وَهْل شَوِي بِهِ <i>wahali shiwi ba we, wi</i>	
								{ <i>wū</i> <i>wa-i</i> <i>wū</i>

IMPERATIVE MOOD.

Be thou struck, let him be struck.

Be ye struck, let them be struck.

SINGULAR.		PLURAL.	
	وَهْلَي شَه <i>wahalai sha</i>		وَهْلَي شَي <i>wahalī sha-i</i>
m. or	هَغْد دِ وَهْلَي شَي <i>haghah di wahalai</i>	or	هَغْد دِ وَهْلَي شَي <i>haghah di wahalī</i>
	<i>shī, or</i>		<i>shī, or</i>
	وَهْلَي دِ شَي <i>wahalai di shī</i>		وَهْلَي دِ شَي <i>wahalī di shī</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were struck, etc.

If we were struck, etc.

SINGULAR.				PLURAL.			
m.	شَم شَي شَي	{	کِه وَهْلَي	ki wahalai	{	sham she shī	شَم شَي شَي
f.	شَم شَي شَي	{	کِه وَهْل	ki wahali	{	shū sha-i shī	شَم شَي شَي

PAST TENSE. If I had been struck, etc.

If we had been struck, etc.

SINGULAR.				PLURAL.			
m.	کِه وَهْلَي شَوِي	{	ka wahalai shiwei	wai	{	ka wahali shawī	wa ⁱ
f.	کِه وَهْل شَوِي	{	ka wahali shiwi	wai	{	ka wahali shiwi	wa ⁱ

FUTURE TENSE. If I would have been struck, etc. If we would have been struck, etc.

SINGULAR.				PLURAL.			
m.	مُم } وَي } وَهْ }	کِه وَهْلَي شَوِي بِهِ <i>ki wahalai</i> <u>shawai</u> ba	wum we wuh	وُو } وِي } وُو }	کِه وَهْلَي شَوِي بِهِ <i>ki wahali</i> <u>shawī</u> ba	wū wa-i wū	
f.		کِه وَهْلَي شَوِي بِهِ <i>ki wahali shiwi</i> ba wa		کِه وَهْلَي شَوِي بِهِ <i>ki wahali shiwi</i> ba we, wi			

GERUND.—m. وَهْلَي کِيدَه wahalai kedah, f. وَهْل کِيدَه wahali kedala, being struck.

PASSIVE PARTICIPLE.—m. وَهْلَي شَوِي wahalai shawai, f. وَهْل شَوِي wahali shiwi, having been struck.

86. Transitive verbs, whether they end in *al* or *wul* in the infinitive mood, are all conjugated on the model of the verb *هل*, *wahal* (to strike).

a. But they are not all of the same uniform construction throughout their conjugations. On the contrary, they comprise a number of irregular and defective verbs, whose present and past tenses are formed from separate verbal roots in order to complete the paradigm.

87. All transitive verbs, however, exclusive of causals and derivatives (which are noticed hereafter separately in Art. 101), may be reduced to three classes, according to the methods of forming their present and past tenses in the active voice.

88. CLASS I. comprises all regular primitive transitive verbs. They are conjugated regularly according to the model previously given (see *هل*, *wahal*, to strike). That is to say, they form the tenses of present time direct from the verbal root (derived by rejecting the final *al* of the infinitive mood), and those of past time from the infinitive itself, as shown in the subjoined examples, and as previously explained in Art. 74 and 75.

INFINITIVES.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<i>آچول</i> } to cast <i>āchawul</i>	<i>آچوم</i> <i>āchawum</i>	<i>واچوم</i> <i>wāchawum</i>	<i>وا به چوم</i> <i>wā ba chawum</i>	<i>آچول</i> <i>āchawul</i>	<i>واچول</i> <i>wāchawul</i>	<i>آچولي دي</i> <i>āchawulai dai</i>
<i>چرول</i> } to twirl <i>churlawul</i>	<i>چرلوم</i> <i>churlawum</i>	<i>و چرلوم</i> <i>wu churlawum</i>	<i>و به چرلوم</i> <i>wu ba churlawum</i>	<i>چرول</i> <i>churlawul</i>	<i>و چرول</i> <i>wu churlawul</i>	<i>چرولي دي</i> <i>churlawulai dai</i>
<i>ساتل</i> } to keep <i>satal</i>	<i>ساتم</i> <i>sātam</i>	<i>و ساتم</i> <i>wu sātam</i>	<i>و به ساتم</i> <i>wu ba sātam</i>	<i>ساتل</i> <i>satal</i>	<i>و ساتل</i> <i>wu satal</i>	<i>ساتلي دي</i> <i>satalai dai</i>
<i>شرل</i> } to expel <i>sharal</i>	<i>شرم</i> <i>sharam</i>	<i>و شرم</i> <i>wu sharam</i>	<i>و به شرم</i> <i>wu ba sharam</i>	<i>شرل</i> <i>sharal</i>	<i>و شرل</i> <i>wu sharal</i>	<i>شري دي</i> <i>sharalai dai</i>
<i>لرل</i> } to stir <i>laral</i>	<i>لرم</i> <i>larām</i>	<i>و لرم</i> <i>wu larām</i>	<i>و به لرم</i> <i>wu ba larām</i>	<i>لرل</i> <i>laral</i>	<i>و لرل</i> <i>wu laral</i>	<i>لرلي دي</i> <i>laralai dai</i>
<i>لل</i> } to utter <i>lal</i>	<i>لم</i> <i>lam</i>	<i>و لم</i> <i>wu lam</i>	<i>و به لم</i> <i>wu ba lam</i>	<i>لل</i> <i>lal</i>	<i>و لل</i> <i>wu lal</i>	<i>للي دي</i> <i>lalai dai</i>

89. CLASS II. comprises those transitive verbs that form the tenses of present time by altering the terminal letters of the verbal root, but retain the root or the infinitive itself unchanged for the tenses of past time. This class contains many verbs, but they may all be included in six orders, according to their changes of the root for the present tenses. The examples given with each order respectively include most of the verbs belonging to it, or at least such as are commonly used.

a. Order I.—In transitive verbs of this order the terminal *ست st*, or *شت sht* of the verbal root is rejected and replaced by *ل al* in the present tenses, and if preceded by a long vowel it also suffers elision, as is shown in the following examples. The verbs *آغوستل āghostal* (to wear) and *لَوستل lawastal* (to scatter) are exceptions to this rule. The first, following its original in the Persian, replaces the terminal letters of the root by *ند nd*, and the second by *ن n*.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
آخستل } <i>to take</i> <i>ākhistal</i> } <i>not to take away</i>	آخلم <i>ākhlam</i>	واخلم <i>wākhlam</i>	وا به خلم <i>wā ba khlam</i>	آخست <i>ākhist</i>	واخست <i>wākhist</i>	آخستاي دي <i>ākhistai dai</i>
راوستل } <i>(to send)</i> <i>rāwustal</i> } <i>to lead (animals)</i>	راولم <i>rāwulam</i>	راولم <i>rāwulam</i>	را به ولم <i>rā ba wulam</i>	راوست <i>rāwust</i>	را و وست <i>rā wu wust</i>	را وستاي دي <i>rā wustai dai</i>
سكستل } <i>to shear</i> <i>skastal</i>	سكلم <i>skalam</i>	و سكلم <i>wu skalam</i>	و به سكلم <i>wu ba skalam</i>	سكست <i>skast</i>	و سكست <i>wu skast</i>	سكستاي دي <i>skastalai dai</i>
لَوستل } <i>to read</i> <i>lwustal</i>	لَولم <i>lwulam</i>	و لَولم <i>wu lwulam</i>	و به لَولم <i>wu ba lwulam</i>	لَوست <i>lwust</i>	و لَوست <i>wu lwust</i>	لَوستاي دي <i>lwustai dai</i>
ويشتل } <i>to throw</i> <i>wishtal</i> } <i>to throw</i>	ولم <i>wulam</i>	و ولم <i>wu wulam</i>	و به ولم <i>wu ba wulam</i>	ويشت <i>wisht</i>	و ويشت <i>wu wisht</i>	ويشتاي دي <i>wishtalai dai</i>
آغوستل } <i>to wear</i> <i>āghostal</i>	آغندم <i>āghundam</i>	واغندم <i>wāghundam</i>	وا به غندم <i>wā ba ghundam</i>	آغوست <i>āghost</i>	وا غوست <i>wā ghost</i>	آغوستاي دي <i>āghostai dai</i>
لَوستل } <i>to scatter</i> <i>lawastal</i>	لَونم <i>lawanam</i>	و لَونم <i>wu lawanam</i>	و به لَونم <i>wu ba lawanam</i>	لَوست <i>lawast</i>	و لَوست <i>wu lawast</i>	لَوستاي دي <i>lawastai dai</i>

b. Order II.—In transitive verbs of this order the terminal **ت** *kkht* of the verbal root is rejected and replaced by **ر** *r* in the present tenses. The verb **سکینتل** *skakkhtal* (to cut out, as a dress, pattern, etc.) takes **نر** *nr*, and **غوبنتل** *ghokkhtal* (to want) inserts an **ا** *ā* before the **ر** *r* in the present tenses. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
آوینتل } to <i>āwukhtal</i> } change	آورم <i>āwram</i>	واورم <i>wāwram</i>	وا به ورم <i>wā</i> <i>ba wram</i>	آوینت <i>āwukht</i>	وا وینت <i>wā wukht</i>	آوینتی دی <i>āwukhtai dai</i>
سکینتل } to clip <i>skakkhtal</i> } out	سکنرم <i>skanram</i>	و سکنرم <i>wu</i> <i>skanram</i>	و به سکنرم <i>wu ba</i> <i>skanram</i>	سکینت <i>skakht</i>	و سکینت <i>wu</i> <i>skakht</i>	سکینتی دی <i>skakkhtai dai</i>
غوبنتل } to <i>ghokhtal</i> } want	غوارم <i>ghwāram</i>	و غوارم <i>wu</i> <i>ghwāram</i>	و به غوارم <i>wu ba</i> <i>ghwāram</i>	غوبنت <i>ghokht</i>	و غوبنت <i>wu ghokht</i>	غوبنتلی دی <i>ghokhtalai dai</i>
نغینتل } to <i>nghakhtal</i> } roll up	نغرم <i>ngharam</i>	و نغرم <i>wu</i> <i>ngharam</i>	و به نغرم <i>wu ba</i> <i>ngharam</i>	نغینت <i>nghakht</i>	و نغینت <i>wu</i> <i>nghakht</i>	نغینتی دی <i>nghakhtai dai</i>

c. Order III. includes those transitive verbs ending in **ل** *al* in the infinitive, whose last radical letter is **د** *d*. In the present tenses this letter is simply dropped, and if it be preceded by a long vowel it also is rejected. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
اودل } to <i>ūdal</i> } weave	اوم <i>ūwam</i>	و اوم <i>wu ūwam</i>	و به اوم <i>wu</i> <i>ba ūwam</i>	اود <i>ūd</i>	و اود <i>wu ūd</i>	اودلی دی <i>ūdalai dai</i>
آوریدل } to <i>āwredal</i> } hear	آورم <i>āwram</i>	واورم <i>wāwram</i>	وا به ورم <i>wā</i> <i>ba wram</i>	آورید <i>āwred</i>	واورید <i>wāwred</i>	آوریدلی دی <i>āwredalai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
پیرودل } to buy <i>pīrodal</i>	پیرم <i>pīram</i>	و پیرم <i>wu pīram</i>	و به پیرم <i>wu ba pīram</i>	پیرود <i>pīrod</i>	و پیرود <i>wu pīrod</i>	پیرودلی دی <i>pīrodalai dai</i>
پیژندل } to know <i>pejandal</i>	پیژنم <i>pejanam</i>	و پیژنم <i>wu pejanam</i>	و به پیژنم <i>wu ba pejanam</i>	پیژند <i>pejand</i>	و پیژند <i>wu pejand</i>	پیژندلی دی <i>pejandalai dai</i>
پښتیدل } to ask <i>pukkhtedal</i>	پښتم <i>pukkhtam</i>	و پښتم <i>wu pukkhtam</i>	و به پښتم <i>wu ba pukkhtam</i>	پښتید <i>pukkhted</i>	و پښتید <i>wu pukkhted</i>	پښتیدلی دی <i>pukkhtedalai dai</i>
رودل } to reap } to suck <i>rawdāl</i>	روم <i>rawam</i>	و روم <i>wu rawam</i>	و به روم <i>wu ba rawam</i>	رود <i>rawd</i>	و رود <i>wu rawd</i>	رودلی دی <i>rawdalai dai</i>
سپردل } to un- } ravel <i>spardal</i>	سپرم <i>sparam</i>	و سپرم <i>wu sparam</i>	و به سپرم <i>wu ba sparam</i>	سپرد <i>spard</i>	و سپرد <i>wu spard</i>	سپردلی دی <i>spardalai dai</i>
لودل } to utter <i>lawdal</i>	لوم <i>lawam</i>	و لوم <i>wu lawam</i>	و به لوم <i>wu ba lawam</i>	لود <i>lawd</i>	و لود <i>wu lawd</i>	لودلی دی <i>lawdai dai</i>
نغردل } to swallow <i>nghardal</i>	نغارم <i>ngħāram</i>	و نغارم <i>wu ngħāram</i>	و به نغارم <i>wu ba ngħāram</i>	نغرد <i>nghard</i>	و نغرد <i>wu nghard</i>	نغردلی دی <i>nghardalai dai</i>

d. Order IV. comprises verbs of two syllables, each of which is formed by the short vowel *zabar* — *a* in the infinitive mood. They form the present tenses by substituting the long vowel *ā* for the penultimate short one. Some of the verbs of this order are both transitive and intransitive. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRES ENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
دنگل } to leap <i>dangal</i>	دانگم <i>dāngam</i>	و دانگم <i>wu dāngam</i>	و به دانگم <i>wu ba dāngam</i>	دنگل <i>dangal</i>	و دنگل <i>wu dangal</i>	دنگلی دی <i>dangalai dai</i>
غپل } to bark <i>ghapal</i>	غاپم <i>ghāpam</i>	و غاپم <i>wu ghāpam</i>	و به غاپم <i>wu ba ghāpam</i>	غپل <i>ghapal</i>	و غپل <i>wu ghapal</i>	غپلی دی <i>ghapalai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
لنبل } to bathe <i>lanbal</i>	لانبم <i>lānbam</i>	و لانبم <i>wu lānbam</i>	و به لانبم <i>wu ba lānbam</i>	لنبل <i>lanbal</i>	و لنبل <i>wu lanbal</i>	لنبلي دي <i>lanbalai dai</i>
نرل } to shout <i>naral</i>	نارم <i>nāram</i>	و نارم <i>wu nāram</i>	و به نارم <i>wu ba nāram</i>	نرل <i>naral</i>	و نرل <i>wu naral</i>	نرلي دي <i>naralai dai</i>
ويل } to speak <i>wayal</i>	وايم <i>wāyam</i>	و وايم <i>wu wāyam</i>	و به وايم <i>wu ba wāyam</i>	ويل <i>wayal</i>	و ويل <i>wu wayal</i>	ويلي دي <i>wayalai dai</i>

e. Order V. includes those verbs, whose root ending in ت *t*, change it to ز *z* or خ *dz* in the present tenses. They are distinguished as having both a transitive and intransitive signification sometimes. The verb بوتلل *botlal* (to lead) drops both its final letters for the root. The verb نجتل *njatal* (to imbed) takes ن *n* instead of ز *z* or خ *dz* in the present tenses. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST	PERFECT.
ارتل } to <i>aratal</i> } widen	ارزم <i>arzam</i>	و ارزم <i>wu arzam</i>	و به ارزم <i>wu ba arzam</i>	ارت <i>arat</i>	و ارت <i>wu arat</i>	ارتلي دي <i>aratalai dai</i>
بوتلل } to <i>botlal</i> } lead	بوزم <i>bozam</i>	بوزم <i>bozam</i>	بو به زم <i>bo ba zam</i>	بوت <i>bot</i>	بوت <i>bot</i>	بوتللي دي <i>botlalai dai</i>
پرانتل } to <i>prānatal</i> } open <i>to undo</i>	پرانخم <i>prānadzam</i>	پرانخم <i>prānadzam</i>	پرا به نخم <i>prā ba nadzam</i>	پرانت <i>prānat</i>	پرانت <i>prānat</i>	پرانتلي دي <i>prānatalai dai</i>
میتل } to <i>mītal</i> } piss	میخم <i>mīdzam</i>	و میخم <i>wu mīdzam</i>	و به میخم <i>wu ba mīdzam</i>	میتل <i>mītal</i>	و میتل <i>wu mītal</i>	میتلي دي <i>mītalai dai</i>
نجتل } to <i>njatal</i> } imbed	نجنم <i>njanam</i>	و نجنم <i>wu njanam</i>	و به نجنم <i>wu ba njanam</i>	نجت <i>njat</i>	و نجت <i>wu njat</i>	نجتلي دي <i>njatalai dai</i>

f. Order VI. comprises a few verbs which can be reduced to no general rule, as those of the preceding orders, or which are solitary examples of a particular formation. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بلل } to call <i>balal</i>	بولم <i>bolam</i>	و بولم <i>wu bolam</i>	و به بولم <i>wu ba bolam</i>	بلل <i>balal</i>	و بلل <i>wu balal</i>	بللي دي <i>balalai dai</i>
موندل } to find <i>mūndal</i>	مومم <i>mūmam</i>	و مومم <i>mūmam</i>	و به مومم <i>wu ba mūmam</i>	موندل <i>mūndal</i>	موندل <i>mūndal</i>	موندلي دي <i>mūndalai dai</i>
نيول } to catch <i>nīwul</i>	نسم <i>nisam</i>	و نسم <i>wu nisam</i>	و به نسم <i>wu ba nisam</i>	نيول <i>nīwul</i>	و نيول <i>wu nīwul</i>	نيولي دي <i>nīwulai dai</i>
وژل } to kill <i>waʃlal</i>	وژنم <i>waʃnam</i>	و وژنم <i>wu waʃnam</i>	و به وژنم <i>wu ba waʃnam</i>	وژل <i>waʃlal</i>	و وژل <i>wu waʃlal</i>	وژلي دي <i>waʃalai dai</i>

g. The Imperfect and Past Tenses of the verbs of Class I., as also of those in Orders IV. and VI. of Class II., are subject to change in the third person singular, as has been explained in Art. 75, a.

90. CLASS III. comprises those transitive verbs which (like their Persian originals) form their present and past tenses from separate infinitives, which by themselves alone are defective in one or other form of tense. The verbs of this class are not very numerous. The following list includes all those in common use, and shows how they are combined to complete the paradigm.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
باسل } to extract <i>bāsam</i>	باسم <i>bāsam</i>	و باسم <i>wu bāsam</i>	و به باسم <i>wu ba bāsam</i>	<i>yūst</i> يُوسْت	<i>wu yūst</i> و يوست	<i>yastalai dai</i> يستلي دي
آغړل } to knead <i>āghagam</i>	آغرم <i>āghagam</i>	و آغرم <i>wu āghagam</i>	و به آغرم <i>wu ba āghagam</i>	<i>ākhal</i> آښل	<i>wu ākhal</i> و آښل	<i>ākhalai dai</i> آښلي دي

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بيول } to lead بوتل } بيول } بوتل }	بياييم <i>biyāyam</i>	بياييم <i>biyāyam</i>	به بياييم <i>ba biyāyam</i>	<i>bot</i> بوت	<i>bot</i> بوت	بيولي دي <i>biwulai dai</i>
پرپرډل } to پرپرډول } let go	پرپرډم <i>pregdam</i>	پرپرډم <i>pregdam</i>	پري به ډم <i>pre ba gdam</i>	<i>prekkhod</i> پرپرښود	<i>prekkhod</i> پرپرښود	پرپرښودلي دي <i>prekkhodalai dai</i>
ډل } to ښودل } place	ډم <i>gdam</i>	ډم <i>gdam</i>	به ډم <i>ba gdam</i>	<i>yakkhod</i> ښود	<i>yakkhod</i> ښود	ښولي دي <i>yakkhai dai</i>
ښيل } to ښوول } show ښيښه }	ښييم <i>kkhayam</i>	و ښييم <i>wu kkhayam</i>	و به ښييم <i>wu ba kkhayam</i>	<i>kkhowah</i> ښووه	<i>wu kkhowah</i> و ښووه	ښوولي دي <i>kkhowulai dai</i>
کارل } to pull ښکل } to write ښکل }	کارم <i>kāgam</i>	و کارم <i>wu kāgam</i>	و به کارم <i>wu ba kāgam</i>	<i>kkhkal</i> ښکل	<i>wu kkhkal</i> و ښکل	ښکلي دي <i>kkhkalai dai</i>
گورل } to look گورل } گورل }	گورم <i>goram</i>	و گورم <i>wu goram</i>	و به گورم <i>wu ba goram</i>	<i>kot</i> کوت	<i>wu kot</i> و کوت	کتلي دي <i>katalai dai</i>
وینم } to see وینم }	وینم <i>wīnam</i>	و وینم <i>wu wīnam</i>	و به وینم <i>wu ba wīnam</i>	<i>līdah</i> لیده	<i>wu līdah</i> و لیده	لیدلي دي <i>līdai dai</i>
لیرډل } to load لیرډل } لیرډل }	لیرډم <i>legdam</i>	و لیرډم <i>wu legdam</i>	و به لیرډم <i>wu ba legdam</i>	<i>lekhhah</i> لیرښه	<i>wu lekhhah</i> و لیرښه	لیرښلي دي <i>lekhhalai dai</i>
وړل } to وړل } carry	وړم <i>wram</i>	و وړم <i>wu wram</i>	و به وړم <i>wu ba wram</i>	<i>yowur</i> وړ	<i>yowur</i> وړ	وړي دي <i>wrai dai</i>

91. The Intransitive Verb (*f'iali-lāzim*). The neuter or intransitive verb denotes action completed in the object itself without passing to another. It has only the Active Voice, and is distinguished by the termination of the infinitive mood in ډل *edal*, and sometimes in ل *al*. The former is added to nouns and adjectives to form them into verbs intransitive. Intransitives generally govern the dative or ablative case.

92. In regular intransitive verbs the tenses of present and past time are formed from the root and infinitive respectively, according to the general rules explained in Art. 74 and 75, and they are conjugated on

the model of the regular intransitive verb **خوځيدل** *khwadzedal* (to move), the paradigm of which is herewith subjoined.

INFINITIVE MOOD. **خوځيدل** *khwadzedal* (to move).

INDICATIVE MOOD.

PRESENT TENSE. I am moving, etc.

SINGULAR.

خوځيرم *khwadzegam*
خوځيري *khwadzege*
خوځيري *khwadzegi*

We are moving, etc.

PLURAL.

خوځيرو *khwadzegū*
خوځيري *khwadzega-i*
خوځيري *khwadzegi*

AORIST TENSE. I move or may move, etc.

SINGULAR.

و خوځيرم *wu khwadzegam*
و خوځيري *wu khwadzege*
و خوځيري *wu khwadzegi*

We move or may move, etc.

PLURAL.

و خوځيرو *wu khwadzegū*
و خوځيري *wu khwadzega-i*
و خوځيري *wu khwadzegi*

FUTURE TENSE. I will or shall move, etc.

SINGULAR.

و به خوځيرم *wu ba khwadzegam*
و به خوځيري *wu ba khwadzege*
و به خوځيري *wu ba khwadzegi*

We will or shall move, etc.

PLURAL.

و به خوځيرو *wu ba khwadzegū*
و به خوځيري *wu ba khwadzega-i*
و به خوځيري *wu ba khwadzegi*

IMPERFECT TENSE. I was moving, etc.

SINGULAR.

خوځيدلم *khwadzedalam*
خوځيدلي *khwadzedale*
m. **خوځيده** *khwadzedah*
f. **خوځيدله** *khwadzedala*

We were moving, etc.

PLURAL.

خوځيدلو *khwadzedalū*
خوځيدلي *khwadzedala-i*
خوځيدل *khwadzedal*
خوځيدلي *khwadzedale*

PAST TENSE. I moved or did move, etc.

SINGULAR.

و خوځيدم *wu khwadzedam*
و خوځيدي *wu khwadzede*
m. **و خوځيده** *wu khwadzedah*
f. **و خوځيدله** *wu khwadzedala*

We moved or did move, etc.

PLURAL.

و خوځيدو *wu khwadzedū*
و خوځيدي *wu khwadzede-i*
و خوځيدل *wu khwadzedal*
و خوځيدلي *wu khwadzedale*

CONTINUATIVE PAST. I used to move, etc.

SINGULAR.

	به	خوځيدم	<i>khwadzedam</i>	<i>ba</i>
	به	خوځيدي	<i>khwadzede</i>	<i>ba</i>
m.	به	خوځيده	<i>khwadzedah</i>	<i>ba</i>
f.	به	خوځيدله	<i>khwadzedala</i>	<i>ba</i>

We used to move, etc.

PLURAL.

	به	خوځيدو	<i>khwadzedu</i>	<i>ba</i>
	به	خوځيدي	<i>khwadzede-i</i>	<i>ba</i>
	به	خوځيدل	<i>khwadzedal</i>	<i>ba</i>
	به	خوځيدلي	<i>khwadzedale</i>	<i>ba</i>

PERFECT TENSE. I have moved, etc.

SINGULAR.

m.	يم بي دي	خوځيدلي	<i>khwadzedalai</i>	$\begin{cases} yam \\ ye \\ dai \end{cases}$
f.	ه	خوځيدل	<i>khwadzedali</i>	<i>da</i>

We have moved, etc.

PLURAL.

	يو ئي دي	خوځيدلي	<i>khwadzedali</i>	$\begin{cases} yu \\ ya-i \\ di \end{cases}$
	ه	خوځيدل	<i>khwadzedali</i>	<i>di</i>

PLUPERFECT TENSE. I had moved, etc.

SINGULAR.

m.	وم وي ه	خوځيدلي	<i>khwadzedalai</i>	$\begin{cases} wum \\ we \\ wuh \end{cases}$
f.	و	خوځيدل	<i>khwadzedali</i>	<i>wa</i>

We had moved, etc.

PLURAL.

	و وي و	خوځيدلي	<i>khwadzedali</i>	$\begin{cases} wu \\ wa-i \\ wu \end{cases}$
	و	خوځيدل	<i>khwadzedali</i>	<i>we, wi</i>

DOUBTFUL PAST. I would have moved, etc.

SINGULAR.

m.	وم وي ه	خوځيدلي	<i>khwadzedalai</i>	$\begin{cases} wum \\ we \\ wuh \end{cases}$
			<i>ba</i>	
f.	و	خوځيدل	<i>khwadzedali</i>	<i>ba wa</i>

We would have moved, etc.

PLURAL.

	و وي و	خوځيدلي	<i>khwadzedali</i>	$\begin{cases} wu \\ wa-i \\ wu \end{cases}$
			<i>ba</i>	
	و	خوځيدل	<i>khwadzedali</i>	<i>ba we, wi</i>

IMPERATIVE MOOD.

Move thou, let him move.

SINGULAR.

	و	خوځيره	<i>wu khwadzega</i>
or	هغه د خوځي	<i>haghah di khwadzi</i>	or
	و	خوځيري	<i>khwadzegi di</i>
	و	د خوځي	<i>wu di khwadzi</i>

Move ye, let them move.

PLURAL.

	و	خوځيري	<i>wu khwadzega-i</i>
or	هغه د خوځي	<i>haghah di khwadzi</i>	or
	و	خوځيري	<i>khwadzegi di</i>
	و	د خوځي	<i>wu di khwadzi</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I move, etc.

SINGULAR.

م. $\left. \begin{array}{l} \text{که خوځېږم} \\ \text{که خوځېږي} \\ \text{که خوځېږي} \end{array} \right\} \begin{array}{l} ki \text{ khwadzegam } \\ ki \text{ khwadzege } \\ ki \text{ khwadzegi } \end{array}$

If we move, etc.

PLURAL.

$\left. \begin{array}{l} \text{که خوځېږو} \\ \text{که خوځېږي} \\ \text{که خوځېږي} \end{array} \right\} \begin{array}{l} ki \text{ khwadzegū } \\ ki \text{ khwadzega-i } \\ ki \text{ khwadzegi } \end{array}$

PAST TENSE. If I had moved, etc.

SINGULAR.

م. $\left. \begin{array}{l} \text{که زه خوځيدلي} \\ \text{etc. که} \\ \text{که هغه خوځيدل} \end{array} \right\} \begin{array}{l} ki \text{ zah khwa-} \\ \text{dzedalai} \\ ki \text{ tah, etc.} \\ ki \text{ hagma} \\ \text{khwadzedali} \end{array}$

If we had moved, etc.

PLURAL.

$\left. \begin{array}{l} \text{که مونگ خوځيدلي} \\ \text{etc. که} \\ \text{که هغه خوځيدل} \end{array} \right\} \begin{array}{l} ki \text{ mūng } \\ \text{khwadzedali} \\ ki \text{ tāsū, etc.} \\ ki \text{ hagma} \\ \text{khwadzedali} \end{array}$

FUTURE TENSE. If I would have moved, etc.

SINGULAR.

م. $\left. \begin{array}{l} \text{که خوځيدلي به} \\ \text{وي} \\ \text{و} \end{array} \right\} \begin{array}{l} ki \text{ khwadze-} \\ \text{dalai ba} \end{array}$

If we would have moved, etc.

PLURAL.

$\left. \begin{array}{l} \text{که خوځيدلي به} \\ \text{وي} \\ \text{و} \end{array} \right\} \begin{array}{l} ki \text{ khwadze-} \\ \text{dalī ba} \end{array}$

م. $\left. \begin{array}{l} \text{که خوځيدل به وي-و} \\ \text{وي} \\ \text{و} \end{array} \right\} \begin{array}{l} ki \text{ khwadzedaliba wa} \\ ki \text{ khwadzedaliba we, wi} \end{array}$

POTENTIAL MOOD.

PRESENT TENSE. I can move, etc.

SINGULAR.

م. $\left. \begin{array}{l} \text{خوځيدلي} \\ \text{شي} \\ \text{شي} \end{array} \right\} \begin{array}{l} \text{khwadzedalai} \\ \text{sham} \\ \text{she} \\ \text{shī} \end{array}$

We can move, etc.

PLURAL.

$\left. \begin{array}{l} \text{خوځيدلي} \\ \text{شي} \\ \text{شي} \end{array} \right\} \begin{array}{l} \text{khwadzedalī} \\ \text{shū} \\ \text{sha-i} \\ \text{shī} \end{array}$

PAST TENSE. I could move, etc.

SINGULAR.

م. $\left. \begin{array}{l} \text{خوځيدلي} \\ \text{شوي} \\ \text{شه} \end{array} \right\} \begin{array}{l} \text{khwadzedalai} \\ \text{shwam} \\ \text{shwe} \\ \text{shah} \end{array}$

We could move, etc.

PLURAL.

$\left. \begin{array}{l} \text{خوځيدلي} \\ \text{شوي} \\ \text{شو} \end{array} \right\} \begin{array}{l} \text{khwadzedalī} \\ \text{shwū} \\ \text{shwa-i} \\ \text{shwū} \end{array}$

م. $\left. \begin{array}{l} \text{خوځيدل شوه-ش} \\ \text{شوي} \\ \text{شو} \end{array} \right\} \begin{array}{l} \text{khwadzedali shwa, sha} \\ \text{shwe, shwi} \end{array}$

FUTURE TENSE. I shall or will be moved, etc.

SINGULAR.

م. $\left. \begin{array}{l} \text{خوځيدلي به} \\ \text{شي} \\ \text{شي} \end{array} \right\} \begin{array}{l} \text{khwadzedalai ba} \\ \text{sham} \\ \text{she} \\ \text{shī} \end{array}$

We shall or will be moved, etc.

PLURAL.

$\left. \begin{array}{l} \text{خوځيدلي به} \\ \text{شي} \\ \text{شي} \end{array} \right\} \begin{array}{l} \text{khwadzedalī ba} \\ \text{shū} \\ \text{sha-i} \\ \text{shī} \end{array}$

GERUND.—*m.* خوشیدون *khwadzedūn*, *f.* خوشیدن *khwadzedana*, a moving.

PRESENT PARTICIPLE.—*m.* خوشیده *khwadzedah*, *f.* خوشیده *khwadzedala*, moved.

ACTIVE PARTICIPLE.—خوشیدونی *khwadzedūnkai* or خوشیدونی *khwadzedūnai*, mover.

PASSIVE PARTICIPLE.—خوشیدلی *khwadzedalai* or خوشیدی *khwadzedai*, having moved.

a. The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خوشم *khwadzam*, خوشي *khwadze*, etc.

b. In the imperfect and past tenses the final *al* of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.

93. All primitive intransitive verbs end in the infinitive mood in *edal* or *al*. Those ending in *edal* are, like the transitive verbs ending in *wul*, all regular. Those ending in *al*, also like transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.

94. CLASS I. comprises all primitive intransitives whose infinitive mood ends in *edal*. They are all regularly conjugated in the same manner as *خوشیدل* *khwadzedal* (to move). Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بگنیدل } to wince <i>bugnedal</i> } to shy	بگنیرم <i>bugnegam</i>	و بگنیرم <i>wu</i> <i>bugnegam</i>	و به بگنیرم <i>wu ba</i> <i>bugnegam</i>	بگنیدلم <i>bugned-</i> <i>alam</i>	و بگنیدلم <i>wu bug-</i> <i>nedalam</i>	بگنیدلی یم <i>bugnedalai</i> <i>yam</i>
بهیدل } to flow <i>bahedal</i> }	بهیرم <i>bahegam</i>	و بهیرم <i>wu</i> <i>bahegam</i>	و به بهیرم <i>wu ba</i> <i>bahegam</i>	بهیدلم <i>bahed-</i> <i>alam</i>	و بهیدلم <i>wu</i> <i>bahedalam</i>	بهیدلی یم <i>bahedalai</i> <i>yam</i>
رپیدل } to shake <i>rapedal</i> }	رپیرم <i>rapegam</i>	و رپیرم <i>wu</i> <i>rapegam</i>	و به رپیرم <i>wu ba</i> <i>rapegam</i>	رپیدلم <i>raped-</i> <i>alam</i>	و رپیدلم <i>wu</i> <i>rapedalam</i>	رپیدلی یم <i>rapedalai</i> <i>yam</i>
رژیدل } to shed <i>rajedal</i> }	رژیرم <i>rajegam</i>	و رژیرم <i>wu</i> <i>rajegam</i>	و به رژیرم <i>wu ba</i> <i>rajegam</i>	رژیدلم <i>rajed-</i> <i>alam</i>	و رژیدلم <i>wu</i> <i>rajedalam</i>	رژیدلی یم <i>rajedalai</i> <i>yam</i>
کریدل } to pine <i>karedal</i> }	کریرم <i>karegam</i>	و کریرم <i>wu</i> <i>karegam</i>	و به کریرم <i>wu ba</i> <i>karegam</i>	کریدلم <i>kared-</i> <i>alam</i>	و کریدلم <i>wu</i> <i>karedalam</i>	کریدلی یم <i>karedalai</i> <i>yam</i>
لویدل } to fall <i>loedal</i> }	لویرم <i>loegam</i>	و لویرم <i>wu</i> <i>loegam</i>	و به لویرم <i>wu ba</i> <i>loegam</i>	لویدلم <i>loed-</i> <i>alam</i>	و لویدلم <i>wu</i> <i>loedalam</i>	لویدلی یم <i>loedalai</i> <i>yam</i>

a. Many verbs of this class form the present tenses by rejecting the بدل *edal* of the infinitive, and adding the pronominal affixes direct to the verbal root thus derived. This form is generally used with reference to action of remote signification, or not occurring actually in the presence of the speaker. The first form, on the other hand, is used when the action occurs actually in the presence of the speaker, or in other words it has a proximate application. Ex. *دڙاور څو چه ساه نري خوشي* *dzanāwar tso chi sāh larī khwadzī* (an animal as long as it has life moves); *مر نه دي گوره خوشيري* *mur na dai gora khwadzegī* (he is not dead, see, he is moving).

b. Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
اوسيدل } to abide <i>osedal</i>	اوسم <i>osam</i>	اوسم <i>osam</i>	به اوسم <i>ba osam</i>	اوسيدلم <i>osedalam</i>	اوسيدلم <i>osedalam</i>	اوسيدلي يم <i>osedalai yam</i>
دروميدل } to depart <i>drūmedal</i>	دروم <i>drūman</i>	دروم <i>drūmam</i>	به دروم <i>ba drūmam</i>	دروميدلم <i>drūmed-alam</i>	دروميدلم <i>drūmed-alam</i>	دروميدلي يم <i>drūmedalai yam</i>
زغليدل } to run <i>zghaledal</i>	زغلم <i>zghalam</i>	و زغلم <i>wuzghalam</i>	و به زغلم <i>wu ba zghalam</i>	زغليدل <i>zghaled-alam</i>	و زغليدل <i>wu zghaledalam</i>	زغليدلي يم <i>zghaledalai yam</i>
گريزدل } to wander <i>girzedal</i>	گريزم <i>girzam</i>	و گريزم <i>wu girzam</i>	و به گريزم <i>wu ba girzam</i>	گريزدلم <i>girzedalam</i>	و گريزدلم <i>wu girzedalam</i>	گريزدلي يم <i>girzedalai yam</i>

95. CLASS II. comprises all those intransitive verbs whose infinitive mood ends in *al*. They are not very numerous and may be included in four orders.

a. Order I. contains a couple of verbs whose present tenses are formed by substituting the affixed personal pronouns for the last three letters of the verbal root. They are the following.—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<u>tsamlāstal</u> } to recline خملاستل	<u>tsamlam</u> خلم	<u>tsamlam</u> خلم	<u>ba tsamlam</u> به خلم	<u>tsamlāstam</u> خملاستم	<u>tsamlāstai</u> خملاستي	<u>tsamlāstai</u> خملاستي
<u>kkhkenāstal</u> } to sit بنکيذاستل	<u>kkhkenam</u> بنکينم	<u>kkhkenam</u> بنکينم	<u>kkhke ba nam</u> بنکي به نم	<u>kkhkenāstam</u> بنکيذاستم	<u>kkhkenāstai</u> بنکيذاستي	<u>kkhkenāstai</u> بنکيذاستي

b. Order II. contains those verbs, the last radical letter of which being *t*, change it to *z* in the present tenses, and the preceding short vowel *abar* \leq *a*, to *pesh* \leq *u*. The verb khatal (to rise) is an exception to this rule, and following its Persian original forms the present tenses by changing the radical *t* to *ej*. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<u>ālwatal</u> } to fly آلوئل	<u>ālwuzam</u> آلوؤزم	<u>wālwuzam</u> واوؤزم	<u>wā ba lwuzam</u> وا به لوؤزم	<u>ālwatam</u> آلوؤتم	<u>wālwatam</u> والوؤتم	<u>ālwatalai</u> آلوؤتلي
<u>prewatal</u> } to fall on پريوئل	<u>prewuzam</u> پريوؤزم	<u>pre wuzam</u> پري وؤزم	<u>pre ba wuzam</u> پري به وؤزم	<u>prewatam</u> پريوؤتم	<u>pre wwatam</u> پري وؤتم	<u>prewatalai</u> پريوؤتلي
<u>jārwatal</u> } to return جاروئل	<u>jārwuzam</u> جاروؤزم	<u>jār wuzam</u> جار وؤزم	<u>jār ba wuzam</u> جار به وؤزم	<u>jārwatam</u> جاروؤتم	<u>jār wwatam</u> جار وؤتم	<u>jārwatalai</u> جاروؤتلي
<u>kkhkewatal</u> } to fall into بنکيکوئل	<u>kkhkewuzam</u> بنکيکوؤزم	<u>kkhkewuzam</u> بنکي وؤزم	<u>kkhkewuzam</u> بنکي به وؤزم	<u>kkhkewatam</u> بنکيکوؤتم	<u>kkhkewatam</u> بنکي وؤتم	<u>kkhkewatalai</u> بنکيکوؤتلي
<u>nanwatal</u> } to enter ننوئل	<u>nanwuzam</u> ننوؤزم	<u>nana wuzam</u> نن وؤزم	<u>wu ba nanwuzam</u> و به ننوؤزم	<u>nanwatam</u> ننوؤتم	<u>nana wwatam</u> نن وؤتم	<u>nanwatalai</u> ننوؤتلي

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
وتل } to watal } issue	وُزَم wuzam	وُ وُزَم wu wuzam	وُ به وُزَم wu ba wuzam	وَتَم watam	وُ وَتَم wu watam	وَتَلِي يَم watalai yam
ختل } to rise khatal }	خِيژَم khejam	وُ خِيژَم wu khejam	وُ به خِيژَم wu ba khejam	خَتَم khatam	وُ خَتَم wu khatam	خَتَلِي يَم khatalai yam

N.B.—In the imperfect and past tenses of the verbs of Order II. the contracted forms are given throughout the examples, as *آلوتَم* *ālwatam* for *آلوتَلَم* *ālwatalam*, etc. (Art. 92, b.) The verb *ختل* *khatal*, in the third person singular becomes *خوت* *khot* for the masculine in the imperfect and past tenses.

c. Order III. contains those intransitives whose verbal root ends in *نبت* *kkht*, which, as in transitives of the same form (Class II. Order II. Art. 89, b.), is changed to *ن* *ʔ* in the present tenses. The verb *نبتل* *nkhhatal* (to stick) is an exception, as it substitutes *ل* *l* for the terminal letters of the root. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
رغبتل } to rghakkhtal } wallow	رَغَم rgharam	وُ رَغَم wu rghoram	وُ به رَغَم wu ba rgharam	رَغَبْتَم rghakkht- am	وُ رَغَبْتَم wu rghakkhtam	رَغَبْتَلِي يَم rghakkhtalai yam
غبتل } to coil ghakkhtal }	غَم gharam	وُ غَم wu ghoram	وُ به غَم wu ba gharam	غَبْتَم ghakkhtam	وُ غَبْتَم wu ghakkhtam	غَبْتَلِي يَم ghakkhtalai yam
لوتل } to part lwukkhtal }	لَوَم lwuram	وُ لَوَم wu lwuram	وُ به لَوَم wu ba lwuram	لَوَبْتَم lwukkhtam	وُ لَوَبْتَم wu lwukkhtam	لَوَبْتَلِي يَم lwukkhtalai yam
نبتل } to nkhhatal } hitch	نَبَلَم nkhhlam	وُ نَبَلَم wu nkhhlam	وُ به نَبَلَم wu ba nkhhlam	نَبْتَم nkhhataam	وُ نَبْتَم wu nkhhataam	نَبْتَلِي يَم nkhhatalai yam

d. Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
تلل } to go لالل }	خَم <i>dzam</i>	خَم <i>dzam</i>	بِه خَم لَا رِبِه شَم <i>lār ba sham</i>	تَلَلَم <i>tlalam</i>	<i>lāram</i> لَا رَم	تَلَلِي يَم <i>tlalai yam</i>
درتلل } to go to درغلل } thee	دَرخَم <i>dardzam</i>	دَرخَم <i>dardzam</i>	دَر بِه شَم <i>dar ba sham</i>	دَر تَلَلَم <i>dartlalam</i>	<i>dara ghlam</i> دَر غَلَم	دَرَاغْهَلَلَاي <i>duraghlalai yam</i>
راتلل } to راغلل } come	رَاخَم <i>rādzam</i>	رَاخَم <i>rādzam</i>	رَا بِه شَم <i>rā ba sham</i>	رَا تَلَم <i>rātlam</i>	<i>rā ghlam</i> رَا غَلَم	رَاغْهَلَاي يَم <i>rā ghlai yam</i>
ورتلل } to go to ورغلل } him	وَرخَم <i>wardzam</i>	وَرخَم <i>wardzam</i>	وَر بِه شَم <i>war ba sham</i>	وَر تَلَم <i>wartlam</i>	<i>war aghlam</i> وَر غَلَم	وَرَاغْهَلَلَاي <i>war aghlai yam</i>
زغليلدل } to run	زَغَلَم <i>zghalam</i>	وُ زَغَلَم <i>wu</i>	وُ بِه زَغَلَم <i>wu ba</i>	<i>zghakkht-</i> <i>am</i>	<i>wu</i> <i>zghākkhtam</i>	زَغَاكْهَلَلَاي يَم <i>zghākkht-</i> <i>alai yam</i>
زغابئدل } زيريددل } to be born	زِيرِيْدَرَم <i>zegegam</i>	وُ زِيرِيْدَرَم <i>wu</i> <i>zegegam</i>	وُ بِه زِيرِيْدَرَم <i>wu ba</i> <i>zegegam</i>	زِيرِيْدَلَم <i>zegedalam</i>	وُ زِيرِيْدَلَم <i>wu</i> <i>zegedalam</i>	زِيرِيْدَلَاي يَم <i>zegedalai yam</i>
زوول } چاودل } to split <i>chāwdal</i>	چَوَم <i>chawam</i>	وُ چَوَم <i>wu</i> <i>chawam</i>	وُ بِه چَوَم <i>wu ba</i> <i>chawam</i>	زَوُولَم <i>zowulam</i> چَاوَدَم <i>chāwdam</i>	وُ زَوُولَم <i>wu</i> <i>zowulam</i> وُ چَاوَدَم <i>wu</i> <i>chāwdam</i>	زَوُولَاي يَم <i>zowulai yam</i> چَاوَدَلَاي يَم <i>chāwdalai yam</i>
سول } to burn <i>swal</i>	سَوَخَم <i>swadzam</i>	وُ سَوَخَم <i>wu</i> <i>swadzam</i>	وُ بِه سَوَخَم <i>wu ba</i> <i>swadzam</i>	سَوَلَم <i>swalam</i>	وُ سَوَم <i>wu swam</i>	سَوَاي يَم <i>sawai yam</i>

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting *s zāhir* for the *l al* of the in-

finitive. The verb تَلل *tal* and its compounds still further contract this form to تَه *tah*, رَاتَه *rātah*, etc., in the imperfect tense. The verb رَاغَلل *rāghlal* uses the form رَاغِي *rāghai*, ورَغِي *wurāghai*, etc., for the third person singular masculine of the past tense. Similarly the other verbs contract the same person singular masculine to زَغَابِت *zghākkht*, زَوَه *zowah*, چَاوَد *chāwd*, سَه *sah*, respectively in the imperfect and past tenses.

96. The Derivative Verb (*f'iali-mushtaq*). The compound or derivative verb may be either transitive or intransitive. It is formed by conjugating a noun or adjective with the auxiliaries کَرل *kawul* and کَرل *kṛal* (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries کِيدَل *kedal* and شَوْل *shwal* (to be or become) with the present and past tenses respectively, if intransitive.

a. With the derivatives are included nominals or verbs which are combined with a noun to express compound action, intensity, or speciality, etc., as غَوْتَه وَهَل *ghoṭa-wahal* (to dive), پَوْر آخَسْتَل *por-ākhistal* (to borrow), سَنَدَرِي وَيَل *sandare-wayal* (to sing), etc.

97. The conjugations of the intransitive auxiliaries کِيدَل *kedal* and شَوْل *shwal* have been given in the preceding pages (Art. 81 and 82). It is necessary now to show the conjugations of the transitive auxiliaries کَرل *kawul* and کَرل *kṛal*, in order to illustrate the paradigms of derivative verbs.

98. The transitive verb کَرل *kawul* (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice. It is thus conjugated.

INFINITIVE MOOD. کَرل *kawul* (to do).

INDICATIVE MOOD.

PRESENT TENSE. I do or am doing, etc.

We do or are doing, etc.

SINGULAR.

PLURAL.

کَم - کوم *kawam, kam*

کَو - کَو *kawū, kū*

کِي - کوي *kawe, ke*

کِي - کوي *kawā-ī, ka-ī*

کِي - کوي *kawī, kī* or کَانْدِ *kāndi*

کِي - کوي *kawī, kī*, or کَانْدِ *kāndi*

کَ or کَا or *kā* or *ka*

کَ or کَا or *kā* or *ka*

CONTINUATIVE PAST TENSE. I used to do, etc.

We used to do, etc.

SINGULAR.				PLURAL.			
m.	{	به کول	ما mā	{	به کول	ما mā	ba kawul
		به کاوه	تا tā			تا tā	
			هغه haghah			هغه haghah	
			مونگه mūnga			مونگه mūnga	
f.	{	به کوله	تاسو tāsū	{	به کولي	تاسو tāsū	ba kawula
			هغو haghō			هغو haghō	

IMPERATIVE MOOD.

Do thou; let him do.

Do ye; let them do.

SINGULAR.				PLURAL.					
و کړه	{	و کړه - و کړه	wu kawa, wu ka	{	و کړي - و کړي	و کړي - و کړي	wu kawa-i, wu ka-i		
		or کي or کړي	هغه د و کړي			haghah diwu kawī	or کي or	haghah diwu kawī	or kī or
etc. کاند or کا or ک				etc. کاند or کا or ک					
etc. و د کړي - کي - کاند or kandi, etc.				etc. و د کړي - کي - کاند or kandi, etc.					

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

If we do, etc.

SINGULAR.				PLURAL.			
etc. کاند - کړي	{	کوم	kawam	{	کړو	کوم	kawū
		کي	kawe			کړي	kawa-i
			kawī, kāndi, etc.				kawī, kāndi, etc

PAST TENSE. If I had done, etc.

If we had done, etc.

SINGULAR.				PLURAL.			
m.	{	کولي	ki kawulai	{	کولي	کولي	ki kawulī
		وي	wai			وي	wai
f.	{	کول	ki kawuli	{	کول	کول	ki kawuli

FUTURE TENSE. If I would have done, etc.

If we would have done, etc.

SINGULAR.				PLURAL.			
m.	{	کولي و	kawulai wuh	{	کولي و	کولي و	kawulī wū
		به	ki ba			به	ki ba
f.	{	کول و	kawuli wa	{	کول و - و	کول و	kawuli we, wi

POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

SINGULAR.

<i>m.</i>	شم	{	کولي	<i>kawulai</i>	{	<u><i>sham</i></u>
	شي					
<i>f.</i>	شي	{	کول	<i>kawuli</i>	{	<u><i>shī</i></u>

We can do, etc.

PLURAL.

شؤ	{	کولي	<i>kawulī</i>	{	<u>shū</u>
شي					
شي	{	کول	<i>kawuli</i>	{	<u>shī</u>

PAST TENSE. I could have done, etc.

SINGULAR.

m.	کولي شه	{	ما	mā	{	kawulai <u>shah</u>	
				تا		tā	
				هغه		haghah	
				مونگه		mūnga	
				تاسو		tāsū	
f.	کول شوه	{	هغو	hagho	{	kawuli <u>shwa</u>	

We could have done, etc.

PLURAL.

کولي شوؤ	{	ما mā	{	kawulī <u>shwū</u>	
		تا tā			
		هغه haghah			
		مونگه mūnga			
		تاسو tāsū			
کول شوي	{	هغو hagho	{	kawuli <u>shwe</u>	

FUTURE TENSE. I would have done, etc.

SINGULAR.

m.	به کولي	{	ما	mā	{	ba kawulai	
	ؤه			تا		tā	wih
				هغه		haghah	
				مونگه		mūnga	
f.	به کول	{	تاسو	tāsū	{	ba kawuli	
	ؤه			هغو		hagho	wa

We would have done, etc.

PLURAL.

به کولي	{	ما	<i>mā</i>	{	<i>ba kawulī</i>
ؤو		تا	<i>tā</i>		<i>wū</i>
		هغه	<i>haghah</i>		
		مونگه	<i>mūnga</i>		
		تاسو	<i>tāsū</i>		
به کول	{	هغو	<i>hagho</i>	{	<i>ba kawuli</i>
وي					

GERUND.—m. کړون kawūn, f. کړونه kawūna, a doing.

PRESENT PARTICIPLE.—m. کړوا kawah, f. کړه kawala, done.

ACTIVE PARTICIPLE.—کړونکي kawūnkai or کړونې kawūnai, doer.

PASSIVE PARTICIPLE.—کولي kawulai, having done.

a. In the Imperative Mood plural the form وؤ کانري wu kāpra-ī is sometimes used for وؤ کړي wu kawa-ī (do ye).

99. The transitive verb کړل kral (to do or perform) has both an active and a passive voice and is regular in all its moods and tenses. It is used as an auxiliary in forming the past tenses of derivative verbs. It

is conjugated in the same manner as *وَهْل* *wahal* (to strike). See Art. 84 and 85. Its tenses of present and past time are formed according to the rules explained in Art. 74 and 75, as is shown in the subjoined skeleton of the paradigm.

ACTIVE VOICE.

INFINITIVE MOOD. *کړل* *kṛal* (to do).

INDICATIVE MOOD.

PRESENT TENSE. I do or am doing, etc.

SINGULAR.

کړم *kṛam*
کړي *kṛe*
کړي *kṛī*

PLURAL.

کړو *kṛū*
کړي *kṛa-ī*
کړي *kṛī*

IMPERFECT TENSE. Was doing me, etc.

SINGULAR.

کړم - کړم *kṛalam, kṛam*
کړي - کړي *kṛale, kṛe*
m. کړ - کړه - کړل *kṛal, kṛah, kṛ*
f. کړ - کړه *kṛala, kṛa*

Was doing us, etc.

PLURAL.

کړو - کړو *kṛalū, kṛū*
کړي - کړي *kṛala-ī, kṛa-ī*
کړ - کړه *kṛal, kṛah*
کړي - کړي *kṛale, kṛe*

PERFECT TENSE. Has done me, etc.

SINGULAR.

m. یم } *کړي* *kṛai* { *yam*
بي } *ye*
دي } *dai*
f. کړي *kṛi da*

Has done us, etc.

PLURAL.

يو } *کړي* *kṛī* { *yū*
بي } *ya-ī*
دي } *dī*
کړي *kṛī dī*

IMPERATIVE MOOD.

Do thou; let him do.

SINGULAR.

و کړه - کړه *wu kṛa, kṛa*
 or *هغه د و کړي* *haghah di wu kṛī*, or
و د کړي *wu di kṛī*

Do ye; let them do.

PLURAL.

و کړي - کړي *wu kṛa-ī, kṛa-ī*
 or *هغه د و کړي* *haghah di wu kṛī*
و د کړي *wu di kṛī*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

SINGULAR.

کرم	}	که <i>ki</i>	{	<i>kram</i>
کری				<i>kpe</i>
کری				<i>kṛi</i>

If we do, etc.

PLURAL.

کرو	}	که <i>ki</i>	{	<i>kṛū</i>
کری				<i>kṛa-ī</i>
کری				<i>kṛī</i>

PAST TENSE. If I had done, etc.

SINGULAR.

m.	وې	{	که کری <i>ki karai</i>	}	<i>wai</i>
f.					
			که کری <i>ki kṛi</i>		

If we had done, etc.

PLURAL.

	وې	{	که کری <i>ki karī</i>	}	<i>wai</i>
			*که کری <i>ki kṛī</i>		

FUTURE TENSE. If I would have done, etc.

SINGULAR.

m.	که به کری وُه <i>ki ba karai wuh</i>
f.	که به کری وُه <i>ki ba kṛi wa</i>

If we would have done, etc.

PLURAL.

	که به کری وُو <i>ki ba karī wū</i>
	که به کری وِی <i>ki ba kṛi we</i>

POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

SINGULAR.

شم	}	کری <i>karai</i>	{	<i>sham</i>
شی				<i>she</i>
شی				<i>shī</i>
		کری <i>kṛi</i>		

We can do, etc.

PLURAL.

شو	}	کری <i>karī</i>	{	<i>shū</i>
شی				<i>sha-ī</i>
شی				<i>shī</i>
		کری <i>kṛī</i>		

PAST TENSE. I could have done, etc.

SINGULAR.

m.	که کری شه <i>karai shah</i>
	که کری شه <i>kṛi shwa</i>

We could have done, etc.

PLURAL.

	که کری شو <i>karī shwū</i>
	که کری شوی <i>kṛī shwe</i>

FUTURE TENSE. I would have done, etc.

SINGULAR.

m.	که به کری شه <i>ba karai shah</i>
f.	که به کری شه <i>ba kṛi shwa</i>

We would have done, etc.

PLURAL.

	که به کری شو <i>ba karī shwū</i>
	که به کری شوی <i>ba kṛī shwe</i>

GERUND.—*m.* کردن *kṛūn* (obsol.), *f.* کردن *karana*, a doing.PRESENT PARTICIPLE.—*m.* کرده *kṛah*, *f.* کرده *kṛala*, done.* Though generally met with as given in the text the plural feminine should properly be کری *kṛī*.

ACTIVE PARTICIPLE.—کړونکي *kṛūnkai* or کړونې *kṛūnai*, a doer.

PASSIVE PARTICIPLE.—کړلې *kṛalai* or کړي *kṛai*, having done.

100. The Passive Voice of the verb کړل *kṛal* is formed by conjugating the past participle with the auxiliaries یم *yam* and شول *shwal*.

PASSIVE VOICE.

INFINITIVE MOOD. کړي کیدل *karai kedal* (to be done).

INDICATIVE MOOD.

PRESENT TENSE. I am done, etc.

SINGULAR.

m.	یم يې دې	} کړي <i>karai</i>	{	یم <i>yam</i>
				یې <i>ye</i>
				دې <i>dai</i>
f.				کړې ده <i>kṛi da</i>

We are done, etc.

PLURAL.

	یو يې دې	} کړي <i>karī</i>	{	یو <i>yū</i>
				یې <i>ya-ī</i>
				دې <i>dī</i>
				کړې دي <i>kṛi dī</i>

IMPERFECT TENSE. I was being done, etc.

SINGULAR.

m.	کیدلم کیدلې کیدل-کیده	} کړي <i>karai</i>	{	کیدلم <i>kedalam</i>
				کیدلې <i>kedale</i>
				کیدل-کیده <i>kedal, kedah</i>
f.				کړې کیدله <i>kṛi kedala</i>

We were being done, etc.

PLURAL.

	کیدلو کیدلې کیدل	} کړي <i>karī</i>	{	کیدلو <i>kedalū</i>
				کیدلې <i>kedala-ī</i>
				کیدل <i>kedal</i>
				کړې کیدل <i>kṛi kedali</i>

PERFECT TENSE. I have been done, etc.

SINGULAR.

m.	یم يې دې	} کړي شوي <i>karai shawai</i>	{	یم <i>yam</i>
				یې <i>ye</i>
				دې <i>dai</i>
f.				کړې شې ده <i>kṛi shiwi da</i>

We have been done, etc.

PLURAL.

	یو يې دې	} کړي شوي <i>karī shawī</i>	{	یو <i>yū</i>
				یې <i>ya-ī</i>
				دې <i>dī</i>
				کړې شو دي <i>kṛi shiwi dī</i>

IMPERATIVE MOOD.

Be thou done ; let him be done.

SINGULAR.

و کړي شه *wu karai sha*or هغه د کړي شي *haghah di karai shī*, orو د کړي شي *wu di karai shī*

Be ye done ; let them be done.

PLURAL.

و کړي شي *wu karī sha-ī*or هغه د کړي شي *haghah di karī shī*, orو د کړي شي *wu di karī shī*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were done, etc.

SINGULAR.

m.	شم	}	کړي	که	<i>ki karai</i>	{	<i>sham</i>
	شي						<i>she</i>
f.	شي	}	کړي	که	<i>ki kirī</i>	{	<i>shī</i>
	شي						<i>shī</i>

If we were done, etc.

PLURAL.

	شو	}	کړي	که	<i>ki karī</i>	{	<i>shū</i>
	شي						<i>sha-ī</i>
	شي	}	کړي	که	<i>ki kirī</i>	{	<i>shī</i>
	شي						<i>shī</i>

PAST TENSE. If I had been done, etc.

SINGULAR.

m.	{	کړي شوي	که	<i>ki karai shawai</i>	}	wai
f.	{	کړ شوي	که	<i>ki kirī shiwi</i>	}	wai

If we had been done, etc.

PLURAL.

	{	کړي شوي	که	<i>ki karī shawī</i>	}	wai
	{	کړ شوي	که	<i>ki kirī shiwi</i>	}	wai

FUTURE TENSE. If I should have been done, etc.

SINGULAR.

m.	{	وي	به	کړي شوي	که	<i>ki karai</i>	{	<i>wum</i>
								و
	{	وي	به	کړ شوي	که	<i>ki karai</i>	{	<i>shawai ba</i>
								و
f.	{	وي	به	کړ شوي	که	<i>ki kirī shiwi</i>	{	<i>ba wa</i>
								و

If we should have been done, etc.

PLURAL.

	{	وي	به	کړي شوي	که	<i>ki karī</i>	{	<i>wū</i>
								و
	{	وي	به	کړ شوي	که	<i>ki kirī shiwi</i>	{	<i>ba we</i>
								و

PASSIVE PARTICIPLE.—کړي شوي *karai shawai*, been done.

101. Derivative verbs may be either transitive or intransitive according as the adjectives or nouns from which they are formed happen to be conjugated with the transitive auxiliary کول *kawal* or the intransitive auxiliary کيدل *kedal*.

a. In forming the infinitive mood of such verbs, the auxiliaries are combined with the feminine form of those adjectives and nouns whose masculine ends in a

consonant, by rejecting both the final *ṣ* *ḫlafī* of the feminine, and the initial *ك* *k* of the auxiliary, as shown in the following examples :—

<i>m.</i> پوخ <i>f.</i> پخه ripe,	پخول to cook,	پخیدل to ripen.
<i>m.</i> روند <i>f.</i> رنده blind,	رندول to blind,	رندیدل to be blind.
<i>m.</i> کور <i>f.</i> کرس crooked,	کورول to distort,	کوریدل to be bent.
<i>m.</i> پلن <i>f.</i> پلنه broad,	پلنول to widen,	پلنیدل to become wide.
<i>m.</i> لنډ <i>f.</i> لنډه short,	لنډول to shorten,	لنډیدل to become short.

b. In those derivative verbs formed from nouns or adjectives that end in a long vowel or *ṣ* *ẓāhir* (and which are both masculine and feminine) no such combination takes place. The auxiliaries are in such cases merely coupled with the nouns, etc., and thus conjugated with them. Examples :

اوده <i>ūdah</i> , sleep.	اوده كول to put to sleep,	اوده كیدل to go to sleep.
تري <i>tigai</i> , thirsty,	تري كول to make thirsty	تري كیدل to become thirsty.
خپه <i>ḫapah</i> , angry,	خپه كول to make angry,	خپه كیدل to be angry.
رڼا <i>ranrā</i> , light,	رڼا كول to make light,	رڼا كیدل to be light.

c. All causal verbs derived from primitive intransitives that end in *ل* *al*, excepting those of Class II. Order III. (which are both transitive and intransitive), form their infinitives by adding the termination *ول* *wul* to the present tense of the intransitive deprived of its pronominal affix. The exceptional verbs above noted form their causals simply by changing the terminal *ل* *al* of the infinitive to *ول* *wul*. These changes are shown in the subjoined examples, which are conjugated like regular transitive verbs.

INTRANSITIVES.	CAUSALS.	PRESENT.	IMPERFECT.	PERFECT.
خماسل to recline,	خماسل to lay down.	خماس	خماسوه	خماسولي دي
کښیناسل to sit,	کښینول to seat.	کښینوم	کښیناوه	کښینولي دي
ختل to rise,	خیژول to raise.	خیژوم	خیژاوه	خیژولي دي
آوتل to fly,	آلوزول to make fly.	آلوزوم	آلوزاوه	آلوزولي دي
زغابتل to run,	زغلول to make run.	زغلوم	زغلاوه	زغلولي دي
نښتل to hitch,	نښلول to entangle.	نښلوم	نښلاوه	نښلولي دي
دنګل to jump,	دنګول to make jump.	دنګوم	دنګاوه	دنګولي دي
خندل to laugh,	خندول to make laugh.	خندوم	خنداوه	خندولي دي
ژړل to cry,	ژړول to cause to cry.	ژړوم	ژړاوه	ژړولي دي
زنګل to swing,	زنګول to make swing.	زنګوم	زنګاوه	زنګولي دي

102. In derivative verbs the tenses of present time are formed from the infinitive according to general rules. But those of past time are formed from the auxiliaries کړل *kṛal* and شول *shwal* for transitives and intransitives respectively, both noun and verb being inflected for gender and number.

103. The subjoined skeleton conjugations of a transitive and intransitive derivative verb, show how the tenses are formed, and also the changes for gender and number.

TRANSITIVE DERIVATIVE.

INFINITIVE MOOD. پخول *pakhawul* (to cook).

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

م. پخوم *pakhawam*
 و. پخوي *pakhawe*
 ې. پخوي *pakhawī*

PLURAL.

م. پخوؤ *pakhawū*
 و. پخوئې *pakhawa-ī*
 ې. پخوي *pakhawī*

IMPERFECT TENSE.

SINGULAR.

m. { or پخول-پخوؤ *pakhawul, pakhawah*
 { پوخ کړه or کړم *po'kh kṛah or kṛam*
 f. { or پخولې *pakhawula or*
 { پخه کړه or کړه *pakha kṛala or kṛa*

PLURAL.

or پخول *pakhawul or*
 پاخه کړل or کړه *pākhah kṛal or kṛah*
 or پخولي-پخولي *pakhawule, pakhawuli*
 پخي کړي or کړي *pakhe kṛale or kṛe*

PERFECT TENSE.

SINGULAR.

m. { پخولي دي or پخولي دي *pakhawulai or*
 { پخالې دي *pakhalai dai*
 پوخ کړي دي or *pokh kṛai dai*
 f. { پخولي دي or پخولي دي *pakhawuli or*
 { پخالې دي or پخالې دي *pakhali da or*
 پخه کړي دي *pakha kṛi da*

PLURAL.

پخولي دي or پخولي دي *pakhawuli or*
 پخالې دي or پخالې دي *pakhali dī or*
 پاخه کړي دي *pākhah kṛi dī*
 پخولي دي or پخولي دي *pakhawuli or*
 پخالې دي or پخالې دي *pakhali dī or*
 پخي کړي دي *pakhe kṛi dī*

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
OR پځه <i>pakhawa</i> OR	OR پځوي <i>pakhawa-i</i> OR
پځه کړه OR پوخ <i>pokh</i> OR <i>pakha kra</i>	پځي کړي OR پاڅه <i>pākhah</i> OR <i>pakhe kra-i</i>
OR پځوي <i>haghah di pakhawī</i> OR	OR پځوي <i>haghah di pakhawī</i> OR
OR پځوي <i>pakhawī di</i> OR	OR پځوي <i>pakhawī di</i> OR
پځه کړي OR پوخ <i>haghah di pokh</i>	پځي کړي OR پاڅه <i>haghah di pākhah</i>
OR <i>pakha krī</i>	OR <i>pakhe krī</i>
پځه د کړي OR پوخ <i>pokh</i> OR <i>pakha di krī</i>	پځي د کړي OR پاڅه <i>pākhah</i> OR <i>pakhe di krī</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE.	
SINGULAR.	PLURAL.
m. کړم } <i>ki pokh</i> { <i>kram</i>	کړو } <i>ki pākhah</i> { <i>krū</i>
کړي } <i>ki pakha</i> { <i>kre</i>	کړي } <i>ki pakhe</i> { <i>krā-i</i>
f. کړي } <i>ki pakha</i> { <i>krī</i>	کړي } <i>ki pakhe</i> { <i>krī</i>

PAST TENSE.	
SINGULAR.	PLURAL.
m. پځولي <i>ki pakhawulai</i>	پځولي <i>ki pakhawulī</i>
پوخ کړي <i>ki pokh karai</i>	پاڅه کړي <i>ki pākhah karī</i>
وې } <i>wai</i>	وي } <i>wai</i>
f. پځول <i>ki pakhawuli</i>	پځول <i>ki pakhawuli</i>
پځه کړي <i>ki pakha kirī</i>	پځي کړي <i>ki pakhe kirī</i>

POTENTIAL MOOD.

PRESENT TENSE.	
SINGULAR.	PLURAL.
m. شم } <i>pakhawulai</i> { <i>sham</i>	شو } <i>pakhawulī</i> { <i>shū</i>
شي } <i>pokh karai</i> { <i>she</i>	شي } <i>pākhah karī</i> { <i>sha-i</i>
f. شي } <i>pakhawuli</i> { <i>shī</i>	شي } <i>pakhawuli</i> { <i>shī</i>
پځه کړي <i>ki pakha kirī</i>	پځي کړي <i>ki pakhe kirī</i>

PAST TENSE.

SINGULAR.		PLURAL.	
m.	شه { <i>pakhawulai</i> پخولي <i>pokh karai</i> پوخ کړي }	شو { <i>pakhawuli</i> پخولي <i>pākhah karī</i> پاڅه کړي }	<i>shwū</i>
f.	شوه { <i>pakhawuli</i> پخول <i>pakha kīri</i> پڅه کړي }	شوي { <i>pakhawuli</i> پخول <i>pakhe kīri</i> پڅي کړي }	<i>shwe</i>

GERUND.—m. پخوون *pakhawūn*, f. پخوونه *pakhawūna*, a cooking.

PRESENT PARTICIPLE.—m. پخواه *pakhāwah*, f. پخوله *pakhawala*, cooked.

ACTIVE PARTICIPLE.—پخوونکي *pakhawūnkai* or پخوونې *pakhawūnai*, cooker.

PASSIVE PARTICIPLE.—پخولي *pakhawulai* or پخلي *pakhalai*, having cooked.

INTRANSITIVE DERIVATIVE.

INFINITIVE MOOD. پخيدل *pakhedal* (to ripen).

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.	PLURAL.
پخېږم <i>pakhegam</i>	پخېږو <i>pakhegū</i>
پخېږي <i>pakhege</i>	پخېږي <i>pakhega-ē</i>
پخېږي <i>pakhegi</i>	پخېږي <i>pakhegi</i>

IMPERFECT TENSE.

SINGULAR.	PLURAL.
m. { پخيدل - پخيده <i>pakhedal, pakhedah</i> پوخ شه <i>pokh shah</i>	پخيدل <i>pakhedal</i> پاڅه شوو <i>pākhah shwū</i>
f. { پخيدله <i>pakhedala</i> پڅه شوه <i>pakha shwa</i>	پخيدل <i>pakhedali</i> پڅي شوي <i>pakhe shwe</i>

PAST TENSE.

SINGULAR.	PLURAL.
m. دي { پخيدلي <i>pakhedalai</i> پوخ شوي <i>pokh shawai</i> } <i>dai</i>	دي { پخيدلي <i>pakhedalī</i> پاڅه شوي <i>pākhah shawī</i> } <i>dī</i>
f. ده { پخيدل <i>pakhedali</i> پڅه شو <i>pakha shiwi</i> } <i>da</i>	دي { پخيدل <i>pakhedali</i> پڅي شو <i>pakhe shiwi</i> } <i>dī</i>

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

پځیره - و پځیره <i>pakhega, wu pakhega</i> or	پځیرې - و پځیرې <i>pakhega-i, wu pakhega-i</i>
پځه شه or پوخ <i>pokh</i> or <i>pakha sha</i>	پځه شي or پاڅه <i>pākhah</i> or <i>pakhe sha-i</i>
هغه د پځیرې <i>haghah di pakhegi</i> or	هغه د پځیرې <i>haghah di pakhegi</i>
پځیرې د <i>pakhegi di</i>	و د پځیرې <i>wu di pakhegi</i>
هغه د پوخ or پځه ش <i>haghah di pokh</i> or	هغه د پاڅه or پځه شي <i>haghah di pākhah</i> or
<i>pakha shi</i>	<i>pakhe shi</i>
پځه د شي or پوخ <i>pokh</i> or <i>pakha di shi</i>	پځه د شي or پاڅه <i>pākhah</i> or <i>pakhe di shi</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR.

PLURAL.

پځیرم	که <i>ki</i>	<i>pakhegam</i>	پځیرو	که <i>ki</i>	<i>pa khegū</i>
پځیرې		<i>pakhege</i>	پځیرې		<i>pakhega-i</i>
پځیرې		<i>pakhegi</i>	پځیرې		<i>pakhegi</i>

PAST TENSE.

SINGULAR.

PLURAL.

m. $\left\{ \begin{array}{l} \text{پځیدلې} \text{ که } ki \text{ } \underline{pakhedalai} \\ \text{پوخ شوي} \text{ که } ki \text{ } \underline{pokh shawai} \end{array} \right\}$	وې <i>wai</i>	$\left\{ \begin{array}{l} \text{پځیدلې} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پوخ شوي} \text{ که } ki \text{ } \underline{pokh shawai} \end{array} \right\}$	m. $\left\{ \begin{array}{l} \text{پځیدلې} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پوخ شوي} \text{ که } ki \text{ } \underline{pākhah shawī} \end{array} \right\}$	وې <i>wai</i>	$\left\{ \begin{array}{l} \text{پځیدلې} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پوخ شوي} \text{ که } ki \text{ } \underline{pākhah shawī} \end{array} \right\}$
f. $\left\{ \begin{array}{l} \text{پځیدل} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ که } ki \text{ } \underline{pakha shiwi} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{پځیدل} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ که } ki \text{ } \underline{pakha shiwi} \end{array} \right\}$	f. $\left\{ \begin{array}{l} \text{پځیدل} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ که } ki \text{ } \underline{pakhe shiwi} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{پځیدل} \text{ که } ki \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ که } ki \text{ } \underline{pakhe shiwi} \end{array} \right\}$

POTENTIAL MOOD.

PRESENT TENSE.

SINGULAR.

PLURAL.

m. شم $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedalai} \\ \text{پوخ شې} \text{ } \underline{pokh shawai} \end{array} \right\}$	<i>sham</i>	شو $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پاخه شوي} \text{ } \underline{pākhah shawī} \end{array} \right\}$	<i>shū</i>
شي $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ } \underline{pakha shiwi} \end{array} \right\}$	<i>she</i>	شي $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ } \underline{pakhe shiwi} \end{array} \right\}$	<i>sha-i</i>
f. شي $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ } \underline{pakha shiwi} \end{array} \right\}$	<i>shī</i>	شي $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ } \underline{pakhe shiwi} \end{array} \right\}$	<i>shī</i>

PAST TENSE.

SINGULAR.

PLURAL.

m. شه $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedalai} \\ \text{پوخ شوي} \text{ } \underline{pokh shawai} \end{array} \right\}$	<i>shah</i>	شوو $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پاخه شوي} \text{ } \underline{pākhah shawī} \end{array} \right\}$	<i>shwū</i>
f. شوه $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ } \underline{pakha shiwi} \end{array} \right\}$	<i>shwa</i>	شوي $\left\{ \begin{array}{l} \text{پځیدلې} \text{ } \underline{pakhedali} \\ \text{پځه شو} \text{ } \underline{pakhe shiwi} \end{array} \right\}$	<i>shwe</i>

GERUND.—*m.* پخيدون *pakhedūn*, *f.* پخيدنه *pakhedana*, a ripening.

PRESENT PARTICIPLE.—*m.* پخيده *pakhedah*, *f.* پخيدله *pakhedala*, ripened.

ACTIVE PARTICIPLE.—پخيدونکي *pakhedūnkai* or پخيدوني *pakhedūnai*, ripener.

PASSIVE PARTICIPLE.—پخيدلي *pakhedalai* or پوخ شوي *pokh shawai*, having ripened

104. Negation and Prohibition (*nafī wa nahī*) are expressed by the use of the adverbs نه *na* and مه *ma*, with the several forms of the verbs.

a. The adverb or particle of prohibition مه *ma*, is only used with the second person of the imperative mood alone, and it always precedes the verb, with which it often coalesces by rejecting its final *h*. Ex. مه ژاره *ma jāra* (don't cry), مه کوځي *ma kawa-i* (don't ye), etc.

b. The adverb of negation نه *na*, is used with all other formations of the verb, and, like the preceding, is often joined to it by the rejection of the terminal *h*. It denotes simple negation. In the simple tenses of present time it precedes the verb, as, نه وينم *na wīnam* (I do not see), نه پوهيږي *na pohegi* (he does not understand), etc. In those tenses which take the prefix و *wu*, the particle نه *na* intervenes between it or its combinations and the verb itself, as نه کوت *wu na kot* (he did not look), نه خلم *wā ba na khlam* (I will not take), نه وهي *wu ba na wahī* (he will not strike), etc. But in those verbs that reject the prefix و *wu* as redundant, the particle of negation intervenes between the first and second syllables of the verb itself, including the combination of the former with the future sign به *ba*, as, نه وت *pre na wat* (he did not fall), نه نم *khlke ba na nam* (I will not sit down), etc. In compound tenses, whether present or past, of the active or passive voice, the particle of negation intervenes between the participle and the auxiliary forming the tense, as, نه ده وهل *wahali shiwi na da* (she has not been struck), نه شه سري آس نيولي *sarī ās nīwulai na shah* (the man could not catch the horse), نه وي لاس *lās di khūg shawai ba na wī* (your hand will not have been hurt), etc.

SECTION IV.

THE PARTICLE (*harf*).

105. The particle is a word which, by itself being indeclinable and without independent meaning, is added to another word to denote some quality, condition, or other circumstance connected with it. Under the term particle are included the adverb, interjection, conjunction, and preposition.

106. The Adverb (*ẓaraf*). As a rule the adverbs are indeclinable, but those that end in a consonant are subject to inflection when coupled with another word commencing with one, as اوس *os* (now), تر اوس پوري *tar osa pore* (until now), تل *tal* (always), ترتله *tartala* (for ever). Some few nouns and adjectives are used as adverbs, and subject to all the changes for gender and number as those parts of speech, as, هر *har* (every), هره ورځ *hara wradz* (every day), etc.

107. The adverbs both simple and compound form a numerous class, and they include besides some purely Pukkhto words a number which have been derived from the Arabic and Persian. These last, however, are, generally speaking, only met with in books or are used in composition. The adverbs may be classed as those of time, place, quantity, similitude and affirmation. The following lists of these several classes include those in general use in Pukkhto.

a. The Adverbs of Time (*ẓurūfu-z-ẓamān*) are the following :

آخر <i>ākhir</i> , at last.	برايه - برني <i>barāya, barane</i> , last night.
اوس <i>os</i> , now.	بربر <i>barbar</i> , repeatedly.
تر اوس پوري <i>tar osa pore</i> , until now.	بيا <i>biyā</i> , again, then.
لا تر اوس <i>lā tar osa</i> , even till now.	پارون <i>pārūn</i> , yesterday.
باري <i>bāre</i> , then.	پس <i>pas</i> , therefore, next.

پله پسي *pala pase*, successively.
 پخوا *pakhwā*, formerly.
 پلغت *palaghat*, at once.
 تل *tal*, always.
 ترتله *tartala*, for ever.
 چري *chare*, ever.
 هيچري *hechare*, never.
 رو رو *ro ro*, slowly.
 زر زر *zar zar*, quickly.
 سم ڏ لاس *sam da lāsa*, forthwith.
 خو ڇله *tso dzala*, how often?
 يو ڇل *yo dzal*, once.
 صبا *ṣabā*, to-morrow.
 بل صبا *bul ṣabā*, next day.
 نن صبا *nan ṣabā*, nowadays.
 ڪله *kala*, ever? when?
 ڪله ڪله *kala kala*, sometimes.
 ڪله نه ڪله *kala na kala*, occasionally.
 تر ڪله پوري *tur kala pore*, till when?
 هر ڪله *har kala*, always.
 هر ڪله ڇه *har kala chi*, whenever.
 هيڃ ڪله *hets kala*, at no time.

نن *nan*, to-day.
 نن ورڇ *nan wradz*, this day.
 وريه ورڇ *wārama wradz*, day before last.
 لا وريه ورڇ *lā wārama wradz*, three days ago.
 لالا وريه ورڇ *lālā wārama wradz*, four days ago.
 لري *lire*, far.
 لري لارڙه *lire lārghah*, long ago.
 لرڙوني *larghūne*, long since.
 نا ڇاپه *nā tsāpa*, suddenly.
 ناگاهه *nāgāh*, unawares.
 ناگهان *nāgahān*, unexpectedly.
 هاله *hāla*, then.
 هڏو *haḍo*, never.
 هره ڀلا *hara plā*, each time.
 هر ڇل *har dzal*, every time.
 وار ڀه وار *wār pa wār*, in turn.
 وختي *wakhtī*, early.
 ورنبي *wṛunbe*, firstly.

b. The Adverbs of Place (*zurūfu-l-makān*) are the following :

باندې *bānde*, on, upon.
 ٻاهر *bahar*, outside.
 ٻيڙتہ *biyarta*, aback.
 پوري *pore*, up to.
 ڀه *pa*, on, upon.
 پورته *porta*, above, on.
 ڀه ٻنڪي *pa kkhke*, within, in.
 تر *tar*, to, as far as.
 تر ڏي پوري *tar de pore*, to this degree.

ترهغه پوري *tar haḡhah pore*, to that degree.
 تر حد پوري *tar ḥadda pore*, to the utmost.
 پوري اوري *pore ore*, out and out.
 ڇاپڀرہ *chāpera*, all round.
 چرته *charta*, where.
 بل چرته *bul charta*, elsewhere.
 هر چرته *har charta*, everywhere.

هېچرته *hecharta*, nowhere.
 دلته - دلي *dalta, dale*, here.
 دننه *danana*, inside.
 يواځي *yawādzai*, alone.
 دلته هلته *dalta halta*, here and there.
 دې پلو *de palaw*, this side.
 دې خوا *de khwā*, this way.
 هغه پلو *haghah palaw*, that side.
 هغه خوا *haghah khwā*, that way.
 سره *sara*, together.
 ټيکته *kkhkata*, below.
 ټيکي *kkhkea*, under.

ښکي *kkhke*, in, within.
 لاندي *lānde*, under.
 لاندي ټاندي *lāndebānde*, over and under.
 لري *lire*, afar.
 له ورايه *la warāya*, from afar.
 نژدې *nijde*, near.
 وړاندي *wrūnde*, in front.
 ورستو *wrusto*, in rear.
 هلته *halta*, here.
 هوري *hūre*, there.
 هيسته *hīsta*, here.
 ورهسته *warhīsta*, towards him.

c. The Adverbs of Quantity (*zurūfu-l-miqdār*) are the following :

ډير *der*, very.
 ډير ځله *der dzala*, very often.
 دومره *domra*, this much.
 څومره *tsomra*, how much?
 هومره *homra*, that much.
 هر څومره *har tsomra*, however much.
 لا *lā*, even, yet.
 هر *har*, every.
 هر څو *har tso*, however many.

لا زيات *lā ziyāt*, even more.
 هر څه *har tsa*, whatever.
 هر يو *har yo*, every one.
 يو يو *yo yo*, singly.
 لږکوتي *lagkūtī*, a little.
 زيات *ziyāt*, more.
 تر حد زيات *tar ḥadda ziyāt*, beyond degree.

d. The Adverbs of Similitude (*zurūfu-l-tashbīh*) are the following :

به وي *ba wī*, may be.
 بويه *boya*, it behoves.
 بيډو *bedū*, exactly.
 بي شک *be-shakk*, doubtless.
 څه دپاره *tsa dapāra*, for what.
 څه له *tsa la*, why?
 جور *joṛ*, then, well.
 خو *kho*, at least.

ښتيا *rikkhtiyā*, indeed.
 ښايي *kkhā-ī*, perhaps.
 ولي *wale*, but, why?
 خداي خبر *khudāe khabar*, } God knows.
 خداي زده *khudāe zdah*, }
 خداي رو *khudāe go*, by God.
 له سره *la sara*, not at all.
 گوندي *gūnde*, likely.

ما *ma*, don't.
 نه د وي *na di wī*, perhaps not.
 هر گوره *har gora*, at all events.

آري هو - *ho, āre*, yes, aye.
 آيا نه - *ya, na, āyā*, no, nay.
 يه *yara*, verily.

108. The Interjection (*harfi-saut*). The exclamations commonly used in Pukkhto are the following, among many others:—

آخ - اخښ *akh, akhkkh*, excellent!
 آپرين *āparin*, well done!
 شاباش *shābāsh*, bravo!
 آمين *āmīn*, amen!
 آيا *āyā*, no! is it?
 بس که *bas ka*, have done!
 بيدار شه *baidār sha*, look out!
 بيرته شه *biyarta sha*, avaunt!
 پيم که *pahm ka*, have a care!
 پيټي مو شه *peṭi mo sha*, for shame!

پوه شه *poh sha*, mark!
 کاشکي *kāshke*, would to God!
 الله *allah*, O God!
 توبه *tobah*, fie!
 لري شه *lire sha*, begone!
 افسوس *afsos*, pity!
 چخه *chikha*, away!
 هاي هاي *hā-i hā-i*, alas! alas!
 واي واي *wā-i wā-i*, oh my!
 ميراث شه *mīrāt sha*, death to thee!

a. The interjections او *o* and اي *ai* have already been described as signs of the vocative case (Art. 36). They also have the meaning of Oh you! Holloa! when used to attract attention or as a call.

109. The Conjunction (*harfi-'atf*) is a word used to connect sentences and phrases. Those commonly used are as follows:—

او *o* or *aw*, and, also.
 بلکه *balki*, but, rather.
 پس *pas*, therefore.
 پرته *prata*, besides.
 بي له *be la*, without.
 ترو *tro*, then, thence.
 ځکه *dzaka*, because.
 چه *chi*, that, for.

سوا *sivā*, except.
 مڼگر *mangar*, unless.
 که *ki*, if.
 که نه - کنړه *ki na, kanra*, otherwise.
 ليکن *lekin*, but, but if.
 هم *hum*, also, even.
 ولي *wale*, but, then.
 يا *yā*, or, either.

110. The Preposition (*harfi-m'anauz*) includes both prefixes and affixes or post-positions. Some adverbs are also used as prepositions. Those

prepositions that are formed by the union of a word with the particle *په* *pa* or *تر* *tar*, require that the noun they qualify should intervene between the two component parts of such prepositions. Ex. *په سر باندې* *pa sar bānde* (on the head), *تر کت لاندې* *tar kaṭa lānde* (under the bed), etc. The prepositions commonly used in Pukkhto are the following :

<i>په</i> <i>pa</i> , on, in, upon.	<i>څخه-څخه</i> <i>tsakha, khatsa</i> , with, at, near.
<i>په بنکي</i> <i>pa kkhke</i> , in, within.	<i>سره</i> <i>sara</i> , along with.
<i>پري</i> <i>pre</i> , on, upon.	<i>د پاره</i> <i>da pāra</i> , on account of.
<i>تري</i> <i>tre</i> ,	<i>د پاس</i> <i>da pāsa</i> , above.
<i>نه تري</i> <i>tre na</i> ,	<i>د لاندې</i> <i>da lānde</i> , below.
<i>تنه</i> <i>tina</i> ,	<i>بنکي</i> <i>kkhke</i> , in, within.
<i>ت</i> <i>tar</i> , to, up to.	<i>تر لاندې</i> <i>tar lānde</i> , under.

111. Besides the prepositions and post-positions above mentioned, there are several particles only used as affixes to nouns, etc. for the formation of diminutives and derivatives from them.

112. The Diminutive Particle (*harfi-tasghīr*) in Pukkhto always ends in *اي* *ai* or *ئي* *a-ī*, for the masculine and feminine respectively. The diminutive particles commonly used are as follows.

a. *ري* *ra-ī*. This is not a common form. It is added to nouns denoting inanimate objects, and is always of the feminine gender. Ex.—

<i>کوز</i> <i>kīza</i> , a gugglet,	<i>کوز دري</i> a small gugglet.
<i>کندو</i> <i>kandū</i> , a corn-bin,	<i>کندو ري</i> a small corn-bin.
<i>خس</i> <i>khas</i> , a straw,	<i>خس ري</i> a mote in the eye.
<i>چک</i> <i>chak</i> , a lump,	<i>چک ري</i> a clot.

b. *ي* *ai*. This affix is of the masculine gender and is added to some nouns that end in a consonant and denote inanimate objects. Ex.—

<i>توپک</i> <i>ṭopak</i> , musket,	<i>توپکي</i> a small musket.
<i>پټاک</i> <i>kkhānak</i> , platter,	<i>پټاکي</i> a small platter.
<i>کندول</i> <i>kandol</i> , bowl,	<i>کندولي</i> a cup.

c. *kai* ڪي is a common diminutive affix, subject to change for gender and number, and used with nouns denoting both animate and inanimate objects. If the noun end in *ي* or *س* they are rejected before this affix. Ex.—

پندوس <i>pandos</i> , a ball,	پندوسڪي a little ball.
مندوس <i>mandos</i> , a turband,	مندوسڪي a small turband.
ڪٽ <i>kat</i> , a cot.	ڪٽڪي a child's cot.
ڪور <i>kor</i> , a house,	ڪورڪي a small cabin.
پوزه <i>poza</i> , a nose,	پوزڪي a little nose.
جني <i>jina-i</i> , a girl.	جنيڪي a little girl.

d. *gai* ڳي is only added to nouns denoting animate objects, and is subject to change for gender and number, etc. Ex.—

ٽٽو <i>taṭū</i> , a pony,	ٽٽوڳي a little pony.
جولا <i>jolā</i> , a weaver,	جولاڳي a little weaver.
ملا <i>mullā</i> , a priest,	ملاڳي a young priest.
ڪافر <i>kāfir</i> , an infidel,	ڪافرڳي a little infidel.
هندو <i>hindū</i> , a pagan,	هندوڳي a young pagan.

e. *otai* وٽي is added to nouns ending in *ي*, whether denoting animate or inanimate objects, that letter itself being rejected. Ex.—

سري <i>surai</i> , a man,	سروٽي a very small man.
لرڳي <i>largai</i> , a stick,	لرڳوٽي a little stick.
جني <i>jina-i</i> , a girl,	جنوٽي a very little girl.
منڳي <i>mangai</i> , a pitcher,	منڱوٽي a little pitcher.

f. *urai* وري, *ūrai* وري, and *gūrai* ڳوري, are applied to nouns that end in a consonant and denote animate objects. They are subject to change for gender and number. Ex.—

چرڳ <i>chirg</i> , a cock,	چرڳوري a chicken.
هلاڪ <i>halak</i> , a boy,	هلاڪوري a little boy.
ڳا <i>ga-ad</i> , a sheep,	ڳاوري a lamb.
مرڳ <i>magak</i> , a rat,	مرڳوري a young rat.
بز <i>buz</i> , a goat,	بزگوري a kid.

g. وکي *ūkai* is applied mostly to nouns denoting inanimate objects. Nouns ending in ي drop that letter before this diminutive affix, and those ending in ة, whose penultimate syllable is formed by the long vowel | ā, drop the ة *h* and change the long vowel to its corresponding short one. Ex.—

دند <i>dand</i> , a pool,	دندوکي a puddle.
چاره <i>chāra</i> , a long knife,	چروکي a penknife.
ور <i>war</i> , small,	وروکي very small.
هد <i>had</i> , a bone,	هدوکي a small bone.

113. The Derivative Particle (*harfī-muzāf*). Pukkhto is very rich in derivative and compound words. For the most part they have been adopted into the language from the Arabic or Persian, and are usually modified by the addition to the original of certain terminal particles also derived from the Arabic or Persian. These particles may be considered as of two classes, viz., those used in the construction of abstract nouns from adjectives or primitive nouns, and those used in the construction of adjectives from primitive nouns or adverbs.

114. The Abstract Noun (*ismi-muzāf*). Abstract nouns are formed from primitive nouns and adjectives by one or other of the following affixes:

a. تب *tob* (طبع *ṭabʿ*) added to a noun or adjective denotes disposition, nature, calling, or occupation. Ex.—

آشنا <i>āshnā</i> , a friend,	آشنا تب friendliness.
سري <i>sarai</i> , a man,	سري تب human nature.
سپاهي <i>spāhī</i> , a soldier,	سپاهي تب military life.
ليوني <i>lewanai</i> , mad,	ليوني تب madness.
مين <i>mayan</i> , loving,	مين تب love, courtship.

b. تيا *tiyā*. This particle is mostly added to adjectives alone, in forming abstract nouns, denoting possession of the quality or property signified by the adjective to which it is affixed. It is occasionally changed to سيا *siyā* and ستيا *stiyā*. Ex.—

آسان <i>āsān</i> , easy,	آسانتيا easiness.
زور <i>zor</i> , old,	زورتيا oldness.
ناجور <i>nājor</i> , sick,	ناجورتيا sickness.
مور <i>mor</i> , satiated,	مورتيا satiety.
تنگ <i>tang</i> , narrow,	تنگسيا narrowness.
ميلمه <i>melmah</i> , a guest,	ميلمستيا hospitality.

c. والي *wālai* (ه. والا). This particle is only added to adjectives in forming the abstract nouns denoting possession of the quality signified by them. Ex.—

اورد <i>ūd</i> , long,	اورد والي length.
پلن <i>plan</i> , broad,	پلن والي breadth.
سور <i>sūr</i> , red,	سور والي redness.
كلك <i>klak</i> , firm,	كلك والي firmness.

NOTE.—This particle is sometimes changed to يالي *yālai* as in the following examples :—

ننگ <i>nan</i> , honour,	ننگيالي honourable.
خنک <i>jang</i> , quarrel,	جنگيالي quarrelsome.
برک <i>brag</i> , spotted,	برگيالي spotted, mottled.
زغره <i>zghara</i> , armour,	زغريالي armour-clad.
توره <i>tūra</i> , sword,	توريالي sword-armed.

d. ولي *walī* or گولي *galwī* is added to nouns denoting animate beings to signify relationship, nationality, society, or confederation. Ex.—

عزيز <i>'azīz</i> , a relative,	غريزولي relationship.
خپل <i>khpul</i> , own,	خپلولي family tie.
قام <i>qām</i> , clan,	قامولي clanship.
ورور <i>wror</i> , brother,	ورورولي brotherhood.

e. تون *tūn* is added to a few nouns to denote state or place. Ex.—

بيل <i>bīyal</i> , separate,	بيلتون separation.
خاي <i>dzāe</i> , place,	خاي تون abode, resort.
ميري <i>megai</i> , ant,	ميرتون ant's nest.
کنده <i>kunda</i> , widow,	کندتون widowhood.

115. Adjectives are formed from primitive nouns and adverbs by the affix of one or other of the following particles or letters :

a. جن *jan* or ژن *jan* is added to nouns to form adjectives denoting possession of the property signified by the noun. Ex.—

اوبه <i>oba</i> , water,	اوبجن watery.
غم <i>gham</i> , grief,	غمجن grief-struck.
نول <i>nul</i> , sorrow,	نولجن sorrowful.
کبر <i>kibr</i> , pride,	کبرجن arrogant.
تبّه <i>taba</i> , fever,	تبجن feverish.
مکر <i>makr</i> , hypocrisy,	مکرجن hypocritical.

b. من *man* or مند *mand* is added to nouns to form adjectives signifying endowment or possession of the property denoted by them. Ex.—

دولت <i>daulat</i> , wealth,	دولتمن wealthy.
سود <i>sūd</i> , profit,	سودمن profitable.
خوږ <i>khūg</i> , pain,	جوړمن painful.
یره <i>yara</i> , fear,	یرمن timid.

c. ناک *nāk* is added to nouns to form adjectives denoting fulness or possession of the property signified by the noun, and is sometimes interchanged with the particle جن (Art. 115, a.). Ex.—

قهر <i>qahr</i> , wrath,	قهر ناک wrathful.
خوف <i>khof</i> , fear,	خوف ناک fearful.
زیم <i>zyam</i> , moisture,	زیم ناک moist.
سلیخ <i>salekh</i> , glue,	سلیخ ناک sticky.
بوږی <i>bū-ī</i> , smell,	بوږی ناک full of smell.

d. دار *dār* is added to nouns to denote possession of the property denoted by the noun, and also signifies keeper, possessor, etc. Ex.—

دنیا <i>duniyā</i> , wealth,	دنیادار wealthy.
مال <i>māl</i> , property,	مالدار rich in cattle, etc.
پهړه <i>pahra</i> , guard,	پهړه دار sentinel.
طرف <i>taraf</i> , side,	طرفدار partizan.

e. In the same manner the letters ن *an*, ني *nai*, and ي *ai* are added to nouns in transforming them to adjectives. Ex.—

پم *pam*, mange,
پورته *porta*, up, above,
خیره *khīra*, dirt,
پخوا *pakhwā*, formerly,
صبا *ṣabā*, morning,
نن *nan*, to-day,
پوهر *pūhar*, a sloven,

پمن *mangy*.
پورتني *superior*.
خیرن *dirty*.
پخواني *ancient*.
صباڼي *matutinal*, of to-morrow.
ننډي *hodiernal*.
پوهري *slovenly*.

116. Patronymies are not common in Pukkhto. A man's nationality or country is expressed by placing the noun in the genitive case, as د کابل سري *da kābul sarai*, etc. But they are sometimes formed by adding the particles وال *wāl* and ي *ai*, subject to inflection for gender, to the terminal letter of the noun. The former is used in the Eastern parts of the country and the latter in the Western. Examples :

سواتي *swātai*, a man of Swat. عشغري *'ashnagharai*, a man of 'Ashnaghar.
بنيروال *bunerwāl*, a man of Buner. چمله وال *chamla-wāl*, a man of Chamla.

PUKKHTO CALENDAR.

117. The Afghans use the Muhammadan calendar for all purposes, religious and secular. But they have different names for the months from the Arabic ones. The following list shows the names of the Afghan months with their corresponding Arabic ones.

PUKKHTO.		ARABIC.	
حسن حسين <i>hasan-husain</i>	30	محرم <i>muḥ arram</i>	30
صفرة <i>ṣafara</i>	29	صفر <i>ṣafar</i>	29
ورنډي خور <i>wṛunba-ī khor</i>	30	ربيع الاول <i>rabī'ul-awwal</i>	30
دويمه خور <i>dwayama khor</i>	30	ربيع الثاني <i>rabī'us-sānī</i>	30
دريمه خور <i>driyama khor</i>	30	جماد الاول <i>jumād-ul-awwal</i>	30
خلورمه خور <i>tsalorama khor</i>	29	جماد الثاني <i>jumād-us-sānī</i>	29
د خدای مياشت <i>da khudāemyāsh</i>	30	رجب <i>rajab</i>	30
شو قدر or برات <i>sho-qadr or barāt</i>	29	شعبان <i>sha'bān</i>	29
روژه <i>roja</i>	30	رمضان <i>ramṣān</i>	30
وروکي اختر <i>wṛūkai akhtar</i>	29	شوال <i>shawāl</i>	29
ميانه <i>miyāna</i>	30	ذي قعدة <i>zī-q'ada</i>	30
لوي اختر <i>loe akhtar</i>	29	ذي حجه <i>zī-hijja</i>	29

118. By the Eastern Afghans the months of the Hindu calendar are used, principally with reference to the seasons and agriculture. The following list gives their names, with the corresponding Hindī ones. These are fixed or solar months.

PUKKHTO.	ENGLISH.	HINDI.
وساک - بیساک <i>baisāk, wisāk</i>	April	بیساکھ <i>baisākh</i>
جیت <i>jet</i>	May	جیتھ <i>jeth</i>
آر - ہار <i>hār, ār</i>	June	اسارھ <i>asārḥ</i>
ساون - پشکال <i>pashakāl, sāwanr</i>	July	ساون <i>sāwan</i>
بادرو <i>bādro</i>	August	بھادون <i>bhādon</i>
اسو <i>asū</i>	September	آسن <i>āsan</i>
کٹاک <i>katak</i>	October	کاتک <i>kātik</i>
مگر <i>magar</i>	November	اگھن <i>aghan</i>
پوہ <i>poh</i>	December	پوس <i>pos</i>
ماہ <i>māh</i>	January	ماگھ <i>māgh</i>
پگنر <i>paganr</i>	February	پھاگن <i>phāgun</i>
چیترا <i>chetar</i>	March	چیت <i>chait</i>

119. The Pukkhto days of the week are shown in the subjoined Table with the corresponding Persian and English names.

PUKKHTO.	ENGLISH.	PERSIAN.
خالی <i>khālī</i>	Saturday	شنبه <i>shamba</i>
اتبار <i>itbār</i>	Sunday	یکشنبه <i>yak'shamba</i>
گل - پیر <i>gul, pīr</i>	Monday	دو شنبه <i>do'shamba</i>
نہہ <i>naha</i>	Tuesday	سه شنبه <i>sih'shamba</i>
چار شنبه <i>chār'shamba</i>	Wednesday	چار شنبه <i>chahār'shamba</i>
د زیارت ورخ <i>da ziyārat wradz</i>	Thursday	پنجشنبه <i>panj'shamba</i>
جمعہ <i>jum'a</i>	Friday	آدینه <i>ādina</i>

120. The seasons in the Pukkhto are the following, viz. :

پسرلی *psarlai* or سپرلی *sparlai*, spring (February, March, April).
 اورے *orai*, summer [including دوبي *dūbai*, hot weather (of May and June)
 and پشکال *pashakāl*, rainy weather (of July and part of August)].

مڙي *manai*, autumn (August, September, October).

ڙمي *jamai* or *jimai*, winter (November, December, January).

121. The Cardinal points are the following :

قطب خوا *qutb khwā*, or ڀڻي طرف *kkhai taraf*, the north.

سهيڙ ڏيهه *suhel dāda*, or کڻي طرف *kṇr taraf*, the south.

نور خاڻه or نور *nwar* or *nmar khātah*, the east.

نور پريواته *nwar prewātah*, or قبله خوا *qibla khwā*, the west.

EXERCISES.

122. LESSON I.—CONCORD OF NOUN, ADJECTIVE, AND VERB.

Life is sweet.
 This water is sweet.
 These curds are not sweet.
 Those fruits are sweet.
 The sky is clear (green).
 One tree was green.
 The sticks are all green.
 All the leaves were green.
 The sword may be blunt.
 The swords will become blunt.
 The air was very hot.
 The water is very hot.
 Your horse was lame.
 Was your mare lame?
 My father is blind.
 And his mother also is blind.
 So-and-so's parents are both blind.
 The camels were mangy.
 All the cows were lean.
 Take the bread from these deaf women
 and give it to those weary men.
 These are fine young men.
 You are foolish women.
 Amongst them are some good and some
 bad.
 He will become a rich man.
 She may be a rich woman.

↑wandūn khog dai.
 Dā oba khwaga da.
 Dagha-ah māsta-ah khwāgah na dā.
 Haghe mewe khwage dī.
 Āsmān shīn dai.
 Yawa wana shna wa.
 Largī wāra-ah shnah dī.
 Tole pānre shne we.
 Tūra pa-atsa (or p-utsa) wī.
 Tūre ba pa-atse (or p-utse) shī.
 Bād ḍer tod wuh.
 Oba ḍera tauda da.
 Stā ās guḍ wuh.
 Āspa dī guḍa wa?
 Plār mi rūd dai.
 Aw da dah mor hum ṛanda da.
 Da palānkī plār mor dwāra-ah ṛandah dī.
 Ūkkhān pama-an wū.
 Tole ghwāwe ḍangare we.
 La dagho kanro kkhadzo na ḍoḍa-ī wākhla
 aw hagho staro sarīo ta e warkā.
 Dwī kkhāyasta-ah zalmī dī.
 Tāsū kam-ʼaqle kkhadze ya-ī.
 Da hagho pa mandz kkhke dzane kkhah
 wī dzane bad.
 Daulat-man sarai ba shī.
 Daulat-mana kkhadza ba wī.

123. LESSON II.—DEGREES OF COMPARISON.

The man is taller than the woman.
 The woman is stouter than the man.
 The horse is more noble than the ass.
 Thy asses are smaller than my colts.
 Women are weaker than men.
 Iron is heavier and harder than wood.
 You are bolder than lions.
 This person's beeves are fatter than any
 other cattle in the district.
 The hawk is faster in flight than the
 wind.
 You are worse than dogs.
 The maidens are handsomer than the
 youths.
 The elephant is the largest of all
 animals.
 That tree is higher than the others.
 Health though it be with poverty is
 still better than sickness with wealth.
 The jackal is not so fleet as the dog,
 but he is more cunning.
 Thou art cleverer than so-and-so.
 Yours is the largest share of the meat.
 He is a most slovenly man.
 Thou art most wise.
 This is good, that is better (*f.*), these are
 better than all (or best).
 In my opinion this is the best sword.

Sarai la kkhadze na dang dai.
Kkhadza la sarī na ghaṭa da.
 Ās la khra na aśhrāf dai.
 Stā khrah khare dzamā bihānro na la-ag dī.
Kkhadze la sarīo na kam-zore dī.
 Ospana tar largī drana aw klaka da.
 Tar zmaro ziyāta maṇanī ya-i.
 La noro ḍangaro na chi pa tape kkhke wī
 da dah skhwanda-ar tsārbah dī.
 Bāz pa ālwatu la bāda zir dai.
 Tāsū la spīo na bad ya-i.
 Peghle la zalmīo na kkhāyaste dī.
 Da ṭolo wāro dzanāwarāno hātī loe dai.
 Hagha wana la noro na ūchata da.
 Joṛ·tiyā sara da gadā·tob ki wī hum ghwara
 da la nārogh·tiyā sara da daulat.
 Gīdar laka spai hombra gaṇandai na dai,
 lekin tre (*or tar e*) ziyāt dai pa hokkh-
 yārtiyā.
 La palānkī na tah pohānd ye.
 Da ghwakke stā brakha ziyāta da.
 Be ḥadda pūhar sarai dai.
 Be shāna hokkhyār ye.
 Dagha kkhah dai, dā lā kkha da, dwī la
 ṭolo wāro na kkha-ah dī.
Dzamā pa fikr kkhke dagha tūra ghwara da.

124. LESSON III.—THE PRONOUNS.

a. PERSONAL PRONOUNS.

He is my brother.
 She is his mother.
 They are your brethren.
 They are our cows.
 My father is an old grey-beard.

Dzamā wror dai.
 Da dah mor da.
 Da stāsū wrūnra dī.
Dzamūnga ghwāwe dī.
 Plār mi zoṛ spīn·gīrai dai.

Thy mother is become white-headed Mor di spīn·sara shwa.
(aged).

His sister is a widow.

Khor e kūṇḍa da.

Their horses are very lean.

Āsūna e ḍer khwār dī.

b. DEMONSTRATIVE PRONOUNS.

This is my bread, that is yours.

Dagha dzamā ḍoḍa-i da, hagha da stā da.

This is wood, it is not stone.

Dā largai dai, kānrai na dai.

That is the man, I recognize him.

Haghah daghah sarai dai, zah e pejanam.

This is it, it was lying on the road.

Hāyah dai, pa lāri prot wuh.

c. INTERROGATIVE PRONOUNS.

Who says so?

Tsok dā hase wāyī?

Who called you?

Chā balalī ya-i?

Whom dost thou suspect?

Gumān di pa chā bāndi kegī?

How many men does he require?

Tso tana sarī ghwārī?

Which mare is lame?

Kūma āspa guḍa da?

What is the name of this tree?

Da daghe wane nūm tsa dai?

What does he know of this business?

Da de kār haghah tsa pohegī?

Is there anything in it?

Tsa shai pa kkhke sh̄ta?

How many bits may there be?

Tso dāne ba wī?

d. RELATIVE PRONOUNS.

The man who does so is deserving of
severe punishment.

Kūm sarai chi dā hase kawī haghah lā-iq
da sakhte sazā dai.

Show me the shortest road.

Kūma lār chi landa da hagha rā ta wu-
kkhāya.

Let him cut down the trees that are
dry and leave the others.

Kūme wane chi wuche dī haghe dī pre-
kawī, nore dī pregdī.

Those who have wealth have also power.

Chā tsakha chi zar wī hagho tsakha hum
zor wī.

125. LESSON IV.—NOUN WITH INTRANSITIVE VERB.

I dwell in that house.

Zah pa haghah kor kkhke osam.

The river flows very fast.

Sīnd ḍer zir (*or* zir zir) bahegī.

The water is now boiling.

Oba os khut·kegī.

We are going to the city in the evening.

Mākkhām mūng kkhahr lara dzū.

The master of the house will arrive the
day after to-morrow.

Da kor tsakkkhtan ba bul sabū (*or* pas sabū)
rāshī.

Come, let us run after the horses.

The trees were bowed by the storm.

A storm bent down the trees.

My brother voluntarily went up to the top of the hill all alone.

The water rose so high in the well that it overflowed its mouth.

We will start for the hill to-morrow, let the huntsman go up to-day.

When he sat down on the ground, then I rose up and went away.

The dog ran away from me, and the pigeon flying up, perched upon that high branch of this tree.

The tree has fallen down by reason of the force of the wind.

Having stumbled against a stone he fell, but he was not much hurt.

I am standing exactly on that spot, and have not moved at all.

The mare was galloping very fast, when all of a sudden shying at a dog, which was lying concealed in the grass, she threw me over her head, and then stood still on the road.

If I were a rich man, I would not now be lying on the bare ground.

If thou hadst understood me, thou wouldst not have done this wrong act.

Rādza chi āsūno pase wu zghalū.

Wane pa sīla-i tīte shwale (or shwe).

Sīla-i wane tīte krale (or kṛe).

Wror mi pakhpula yawādzai da ghra sar ta wu khot.

Oba tar hase ḥadda pa kūhī kkhke wu khatala chi la khule na e toya shwa.

Mūng ba sabā ghra ta rawān shū, kkhkā-riyān di nan wu khējī.

Haghah chi pa zmake bāndi kkhkenāst-edah pas zah pātsedam aw lāram.

Spai rā na wu takkhtedah, aw kauntar āl-watalai, da daghe wane pa haghe ūchate kkhākke bāndi kkhkenāst.

Wana da bād da zor la kabala prewatali (or prewati) da.

Pa kānrī bāndi tīndak khwuralai prewat, magari der khūg shawai na wuh.

Jukht pa haghah dzāe bāndi wulār yam, aw lasara na yam khwadzedalai.

Āspa der pa gaṛandī tlala, chi nā gumāna pa spī bāndi, chi dah pa wākkho ghalai prot wuh, bugnedali, zah e khpul sar dapāsa wughurzawulam, aw biyā e pa lāri wudredala.

Ki zah daulat-man wai, os ba pa baṛbande zmake mlāst na wum.

Ki tah pa mā pohedalai wai, dā bad kār ba di karai na wai.

126. LESSON V.—NOUN WITH TRANSITIVE VERB.

He is carrying grass to the cattle.

Why art thou sharpening thy sword?

The camel-men will take the camels to graze in the evening.

The milk-maids will milk the cows in the morning.

Let him summon the witnesses to-morrow.

Haghah dangaro lara wākkhah wṛī.

Tūra di tsala tera kawē (or ke or kṛe)?

Ūkkhbānah ba mākkhām ūkkhān tsaralu la biyāyī.

Ghobane ba ṣahār ghwāwe wulwashī.

Haghah di shāhidān sabā rawubolī.

The boy was shaking the tree when I saw him.

That man called us, and seated us in this place.

The man killed his own wife.

My enemy cut me with a blow of his sword.

Why did thy father beat thee?

Who has called these men here?

I have given him three rupees, and will not give him a farthing more.

He stirred the curds with such force that they are completely broken up.

If I had struck him, the marks of the blows would be visible on his person.

The marks are not apparent, but he has struck me.

We are weak, and therefore the Pathans have ejected us from the village, were it otherwise, they could not have turned us out, for even Pathans are but men.

Those women first abused me, and then they threw earth upon me.

How often have I told thee not to do so?

Do you know Pukkhto? It is a difficult language.

Halak chi mā e wulidah, wana e wu rapawula.

Mūng haghah sarī rābalalū, aw pa de dzūe bāndi kkhkenawulū.

Sarī khpula kkhadza mra kra (or krala).

Dukkhman mi, da tūre pa guzār ghwuts kralam.

Plār di tsala wu wahale?

Chā dwī sarī dalta balalī dī?

Dre rūpa-i me war kiṛī dī, aw yawa kunjaka nora ba war na kawam (or kam).

Māsta-ah e dombra pa zor sara laralī wū chi amānī māt shawī dī.

Ki mā e wu wahalai wai, da guzārūno nakke ba pa ṣūrat e tsargande we.

Nakke kkhkāre na dī, magar zah e wahalai yam.

Mūng kam-zor yū, aw dzaka pukkhtano la kilī na sharalī yū, ki pa bul shūn wai, bagho mūng sharalī na shwū, wale chi pukkhtānah hum basha-ar dī.

Hagho kkhadzo zah wrūnbe kkhkandzalam, aw biyā e rābāndi khāwre wulawastali.

Mā darta tso dzala wayalai dai, chi dā hase makawa?

Pukkhto de zda da? grāna jiba da.

127. LESSON VI.—ADVERBS, PREPOSITIONS, ETC.

How far may it be from this place to the city?

Sometimes they speak in one way, and sometimes in another.

The case may be so now, but it was otherwise formerly (in other times).

Let him eat as much as he likes.

They have all crossed to the other side of the river, and now no one else is left on this side but ourselves.

La de dzāya tar kkhahra pore ba tsomra liri wī?

Kala kala pa yo shūn wāyī, aw kala kala pa bul.

Os ba hāl daghah hase wī, wale nor kala pa bul shān wuh.

Tsombra chi zrah e ghwārī, hombra di wu khwurī.

Hagha-ah ṭol da sīnd pore ghāre ta tlalī dī, aw os siwā la mūnga bul hets tsok rā-pore pātai na dai.

- What has become of my sword? I don't see it. I put it under the bed before I went to sleep.
- Don't shoot at the people, fire your matchlocks over their heads.
- What can I do? Whichever way I turn they follow after me.
- It is not so light a matter as you suppose, that I can tell you.
- The upper people gained the victory because they were the most numerous, and, in a difficult country, as bold as lions; as for the lower people they met with defeat because they were at feud with each other, and moreover were afraid of treachery on the part of their own clansmen.
- Yesterday the water was hidden under the ground, to-day it is congealed on its surface and has become ice, to-morrow it will spurt up into the sky in jets.
- He has influence with the people of this district because he takes part more or less in their deliberative assemblies.
- No, I don't know where the needles are, and I have not got any now, but I saw some in the casket the day before yesterday.
- Well, go buy some sticks from him, and bring them to me, I will show them to my father and he will tell you what to do with them.
- The boy is lying uncovered and this person has two quilts, take one from him and throw it over him.
- Tūra mi tsa shwa? Na e wīnam. Chi lā ūdah na wum, mā e tar kaṭa lāndi ikkhi da.
- Pa khalqo bāndi ma wula-i, da deo da sar dapāsa ṭopakūna muh khalāṣawa-i.
- Zah tsa kawam? hara khwā chi girzam, dwī rā pase dī.
- Hombra spuka khabara na da, laka chi tah e ganre, dā darta zah wāyam.
- Bar 'alam barai gaṭalai dai, dzaka chi dwī der ganr wū, aw pa sakht mulk kkhke, maṛanī laka zmarīo, har chi lar 'alam dī, haghō larai mūndalai dai, dzaka chi yo tar bula pa mandz kkhke patne we, aw nor, dwī da khpulo 'azizāno la ṭagi na wu weredal.
- Pārūn oba tar zmake lāndi puṭa wa, nan dapāsa pre bāndi ṭinga sha, kangal dai, sabā ba pa porta āsmān ta dāre wahī.
- Haghah da de tape khalqo sara khula larī, wale chi tsa la-ag ziyāt da dwīo pa jirgo kkhke kkhkata porta kegī.
- Na na-yam khabar chi stani charta dī, aw dā sā'at rū tsakha tsa nishta dī, lekin warāma wradz mā pa harpa-i kkhke dzane wulīdali.
- Jor, lār sha pa baie tina tsa largī wākhla, aw biyā e rā khatsa rāwra, zah ba e khpul plār ta wukkhāyam, aw haghah ba darta wāyī, chi war sara tsa kawē.
- Halak baṛband prot dai, aw dah khatsa brastani dwe dī, yawa ti na wākhla, aw pre bāndi wāchawa.

128. SHORT PHRASES.

What is the matter with you?
 How is he?
 I am quite well.

Tā sara tsa shawai dai?
 Haghah tsa rang dai?
 Zah jak jor yam.

His is a slight ailment.
She will be well in a few days.
He will die, he is not (a case) for recovery.

Da dah spuka nājoṛ·tiyā da.
Pa la-ago wradzo kkhke ba joṛa shī.
Muṛ ba shī da raghedalu na dai.

Sit down here on this chair.
Don't sit down. Let them not sit down.

Dalta pa de kūrī bāndi kkhkena.
Ma kkhkena. Hagha-ah di na kkhkenī.

Won't you sit down? There is room.
She sat down with her own mother.
He did not sit down with me.
We will sit down with these persons.

Kkhke ba na na-i? Dzāe shā.
Hagha khpule mori khatsa kkhkenāstala.
Haghab rā tsakha kkhke na nāst.
Mūng ba dwīo sara kkhkenū.

Get up. Won't you get up?
If she won't get up I will get up.
Why did they get up?
They have not got up.
Stand up. That will do. Don't move.
Stand still. He stood still on the road.

Pātsa. Na pātsa-i?
Ki hagha na pātsī zah ba pātsam.
Hagha-ah tsala pātsedal?
Hagha-ah pātsedalī na dī.
Wulārsha. Bas. Khwadzega ma.
Wudrega. Haghab pa lāri wudred.

What do you want? Nothing.
I don't want anything.
If I want anything I will tell you.
He asked for five rupees.
I have asked for even more.
Don't ask for anything of me.

Tah tsa ghwāre? Hets.
Hets shai na ghwāram.
Ki zah tsa ghwāram ba darta wāyam.
Haghab pindza rūpa-i ghokkhtali.
Mā lā ziyāte ghokkhtali dī.
Rā na hets ma ghwāra.

Stay here till we return.

Dzamūnga tar jūrwatalu pore dale pātai
sha.

She stayed, but we came on.

Hagha pati sha, magar mūng rā rawān
shwalū.

How many persons have stayed behind
in the village? Not a man has
stayed.

Wrusto pa kilī kkhke tso tana pātī dī?
Yo saraī na dai pātai.

Let them stay a few days with me.
We will stay with you for six days.

Dwī di tso wradzo pore rā sara pātī shī.
Tar shpago wradzo pore ba mūng tā sara
pātī kegū.

Where dost thou dwell?
Abide with us as long as you like.

Tah charta ose?
Hombra chi zrah di kegī, mūng sara osa

He has dwelt many years in this city.
When he arrives, will he live with you?
Whether he stays or not, he has the
choice.

Who lives in this house?

Show me the road to the city.
Come, I will show it to you.
He was showing me another road.
That man is blind, he could not show
you the road.
If I had not shown it to him, he would
have lost the road.
He showed me my own father's house.
He showed me his own father's house.

Go on. Don't you go. Let them go.
Have they gone? They went this
morning.

When did the men go away?
Let me know when he comes.
Don't come here. Let him come.
He has come. She has come.

Go out. Don't go out.
They have gone out.
We will go out in the evening.
He came out of the house.
He went into the house.
Come in. I will come in by-and-bye.
The water was coming into the cistern.

Make haste. Be quick.
Follow them. Go quickly.
Don't hurry. Be quiet.
Stop. Take care. Be careful.
Don't you see? Surely you are not
blind.
Do you see? How many are there?

Der kāla pa de kkhahr kkhke osedalai dai.
Haghah chi rāshi, ba e tā sara osī?
Ki osī yā na osī, wāk larī.

Pa de kor kkhke tsok osī?

Da kkhahr lār rā ta wu kkhāya.
Rādza, zah ba e darta wu kkhāyam.
Haghah rāta bula lār kkhowula.
Haghah sarai rūnd dai, lār e darta kkho-
wuli na sha.
Ki mā e warta kkhowuli na wai, lār ba e
wruka kṛala.
Da khpul plār mi kor, e rāta wu kkhowah.
Da khpul dzān da plār kor, e rāta wu
kkhowah.

Dza. Ma dza-i. Hagha-ah di dzi.
Hagha-ah tlalī dī? Ṣahār tlalī dī.

Sarī kala lārāl (or tlalī dī)?
Har wakht chi rādzī, mā khabar ka.
Dalta ma rādza. Rā di shī.
Rāghai (or rāghlalai dai). Rāghlala (or
rāghlali da).

Ūza (or wuza). Ūza ma (or ma wuza).
Bāhir ta (or warchane) watalī dī.
Mākkhām ba wuzū.
La kora bāhir wu wat.
Pa kor kkhke nana wat.
Nana wuza. Pa drang ba nana wūzam.
Oba pa ḥauṣ kkhke nana watala.

Talwār wu ka. Zir sha.
War pase sha. Pa garandī dza.
Talwār ma kawa. Pa qalār osa.
Wudrega. Khabar-dār. Pahm ka.
Na gore (or na wīne)? Rūnd kho ba na
ye?
Wīne (or gore)? Tso dī?

Shut the door. Open it.
Tie the cow's legs. Untie them.
Undo this knot. It is tied firmly.
I can't undo it; do you try.
If the dog gets loose, you will not catch
him again, for he uses his mouth.
Don't fear. He will not get loose.

Go to sleep. He is asleep.
He is sleeping. He is lying down.
Lie down. Put the boy to bed.
He is awake. Don't awake him.
Awake me early in the morning.
He has now risen from sleep.

Do you understand? Listen.
He did not understand my meaning,
but she understood.
I have not understood it.
Do you explain to me. What does he
say?
I have not understood a single word.

Say that again. I will not hear him.
He has written the letter.
I will write it on paper for you.
What is he writing, and to whom?
What has he said in the letter?

I don't know, he has not told me.

Look at me. Do you see me?
What is he looking at? I see nothing.
Did you look at the mark? I saw it.
I was looking at the book.
He had looked at it before.
He did not see me, but I saw him.

I am very fatigued, hungry, and thirsty.
She is much hurt, but no bones are
broken, and the doctor says she will
be well in six or seven days.

War pore kā. Liri kā.
Da ghwā pkkhe wu tara. Prā e nadza.
Dā ghūṭa wu sparā. Klaka tarali da.
Zah e na sham sparādi, tah āzmekkkht wu kā.
Ki spai yalah shī, biyā ba e na nisa-I,
wale chi khula lagawī.
Werega ma. Haghah ba khalās na shī.

Ūdah sha. Ūdah dai.
Khob kawī. Mlāst dai.
Tsamla. Halak tsamlawa.
Wikkh dai. Ma e wikkhawa.
Wakhtī ṣahār mā wikkh kā.
Os la khoba pātsedalai dai.

Pohege? Ghwag bāsa (or nisa).
Pa maṭlab me haghah wu na pohedah,
magar da pohedala.
Pre poh na sham.
Tah mā poh krah. Haghah tsa wāyī?
Pa yawe khabare bāndi pohedalai na yam.

Dā biyā wāya. Zah ba e wā na wram.
Haghah chīṭa-I wukkkhali da (or likali da).
Stā dapāra ba e pa kaghaz bāndi wu kāgam.
Haghah tsa likī (or kkhkī), aw chā ta?
Pa chīṭa-I kkhke tsa e likali (or kkhkalai)
dai.

Khabar na yam, mā ta e na dai wayalai.

Mā ta gora. Mā wīne?
Haghah tsa ta gorī? Zah hets na wīnam.
Nakkha di wu katala? Mā e wu līdala.
Kitāb mi kot.
Haghah e pa khwā katalai dai.
Zah e na līdalam, lekin mā e wulīdah.

Zah der starai, ūgai aw tagai yam.
Hagha dera khūga shiwi da, magar hadūki
māt na dī, aw ṭabīb wāyī, chi shpag yā
awwah wradzi pase ba jora shī.

Be silent. Hold your tongue.
 Don't say a word. Don't make a noise.
 Don't do that. Why do you speak?
 Why I have not uttered even a sound.

I am not deaf, I can hear. He heard.

Hear my words. He does not hear.
 I have heard that twice before.
 She did not hear, say it again.
 I told her that he would not listen now.
 If I had heard your voice, I should
 have known you.

Do you know me? Is that you?
 I don't know him, if he knows me.
 By what sign do you recognize it?
 How do you know where he lives?

What do you know of this matter?

I know nothing.

He did not know the man when he was
 placed before him.

What is he searching for in the grass?
 It is not there, I have searched the
 whole house.

I can't search for it now, for I am not at
 leisure to-day. I won't leave you.
 He comes and goes every minute, and
 obstructs my work. Let me alone.
 Not until she bit him did he let her go.

Where have you left my stick?
 I placed it in the box with the gun.

Take it out, and see if this peg will fit
 in the box. It fits well into it.

Chup sha. Jiba di na khwadzawa.
 Yawa khabara ma wāya. Ghag ma kā.
 Dā ma kawa. Tsala jiba khwadzawe?
 Mā kho ghag hum na dai karai.

Kūnr na yam, āwredai sham. Haghah
 wāwred.

Dzamā khabare wāwra. Haghah na āwri.
 Mā dwah dzala pakhwā dā āwredalai dai.
 Hagha wā na wredala, biyā e wāya.
 Mā warta wu wi, chi haghah ba os na āwri.
 Mā ki āwāz di āwredalai wai, pejandalai
 ba di wai.

Mā pejane? Dā tah ye?
 Zah e na pejanam, ki e mā pejanī.
 Tah e pa kūme nakkhe bāndi pejane?
 Tā ta tsa ranga ma'lūm dai, chi dah charta
 osī.
 Da de khabare tā ta tsa ma'lūm dai (or tsa
khabar ye)?
 Hets rā ta na dai ma'lūm (or hets khabar
 na yam).
 Sarai mukhā·mukh e chi wudrawulai wuh,
 haghah wu e na pejāndah.

Pa wākkho kkhke tsa laṭawī.
 Hāla nishta, ṭol kor me laṭawulai dai.

Os pre pase na sham girzedai, wale chi nan
 wuzgār na yam. Pre ba di na gdam.
 Sā'at pa sā'at dzī rādzī, aw kār me karyāb-
 awī. Mā pregda.
 Hāla e prekkhodala, chi wrūnbi e wu chi
chah.

Largai mi de charta ikkhai dai?
 Ṭopak sara pa ṣandūq kkhke me kkhke-
 kkhod.
 Wu e bāsa, aw gora dā mogai ba pa ṣandūq
 kkhke dzāegī ki na. Pre kkhah dzāegī.

Put on your clothes.
Has he put on his uniform?
I shall not wear this shirt.
Take off your shoes. Put them on.
Tie on your turband.
Have you not a sword? Where is it?

Zarūki di wāghūnda (or pa dzān ka).
Jāine e āghūste dī.
Dā qainīs ba wā na ghūdam.
Panre di liri kā. Pa kkhpo e kā.
Pagra-i di wu tara.
Tūra na lare (or di nishta)? Charta da?

Who is that? It is not her.
Is your father at home?
He is gone to plough with his sons.
His trowsers are rent in the legs.
Is there fire in the ashes?
There is not, they are cold.
Light the fire, and put out the candle.

Hagha tsok dai? Hagha na da.
Plār di kor dai?
Dzāmano sara iwe la tlalai dai.
Partāgah e pa pāentso kkhke shledalī dī.
Pa iro kkhke or shita.
Nishta, sare dī.
Or bal kā, aw dīwa mra kra (or kā).

Has he gone alone, or was anybody else with him?
What did he say to you?
What is your name?
Of which village are you?
Are you married?
Have you any sons? How many are there?
How old is the eldest?
The day is passed, it is late.
Close the book.

Yawādzai tlalai dai, yā war khatsa bul tsok wuh?
Darta e tsa wi (or wayal).
Nūm di tsa dai?
Da kūm kilī ye?
Wādah di karai dai?
Dzāman di shita? Tso dī?
Mashar ba da tso kālo wī?
Wradz tera shwa nā-wakht dai.
Kitāb tap waha.

129. EASY DIALOGUES.

Where are you going?
I am going home.
You go very fast, don't go so fast.
Why do you make such haste?
Come, let us cross the road.
Whose house is this? Yours?
And who dwells in it?
Do you know him? You don't?
Well, go on, let's get out of the village.
Walk slowly. That is good.

Charta dze?
Kor ta dzam?
Der garandai dze, dombra pa garandī ma dza.
Tsala dombra talwār kawē?
Rādza, chi da lāri pore wūzū.
Dā da chā kor dai? Da stā?
Aw osī pa kkhke tsok?
Tah e pejane? Pe na jane?
Kkhah, dza-i, la kilī na wūzū.
Ro ro dza. Dā kkhah dai.

Who is your companion?
 Where do you live? Is it very far?
 I won't go there, I don't know anyone,
 and nobody has invited me.
 Come with me, I invite you, I know
 the Khan, he is a friend of mine.
 Then how shall I return to my own
 town?
 The road is straight and easy, you will
 not lose it.
 First you go straight forward, then
 turn to the right, and afterwards to
 the left; the road is unprotected, but
 there is no danger on it.
 What's that? It's a man. He is walk-
 ing towards us with a drawn sword
 in his hand. Tell him to stand still.
 Call out to him. Do you hear?
 If he does not stop, I will take a shot
 at him, for I have no sword.

Mal di tsok dai?
Charta ose? Der liri dai?
 Halta na dzam, hets tsok na pejanam, aw
chā sat na kralam.
 Rā sara lār sha, zah darta sat kawam, khān
 pejanam, āshnāe mi dai.
 Biyā ba tsa ranga jār wūzam khpul kilī ta?
 Lār sama da aw āsāna, wruka ba e na kre.
 Wṛūnbe barābar makhā·makh lār she, biyā
kkhī lās ta girze, aw pas kīnr ta; lār
khūshi da, lekin yera pa kkhke nishta.
 Dā tsa dai? Sarai dai. Rā de khwā ta
rādzi, rākkhkali tūra pa lās kkhke nī-
 wuli. Warta wāya chi wudrega. Nāre
 waha warta. Āwre?
 Ki baghah na wudregī zah ba pre bāndi
guzār kawam, wale chi tūra rā khatsa
 nishta.

130.

II.

Where shall we go to get some cotton
 cloth? I want the first quality.
 Let us go to Gangū, I always deal with
 him.
 Where is his shop? Is it far off?
 No, it is close to us. Come along, I
 will show you the way.
 This is his shop, and there is Gangū.
 Have you any woollen cloth?
 How do you sell it by the yard?
 It sells by the piece, I cannot sell it
 by the yard?
 I don't like the colour of this one; that
 is better; I like this one.
 What do you want for this?
 It is too much; say your last price.

Charta dzū chi tsa khāmtā ākhlū? Awwal
 kism ghwāram.
 Gangū khatsa lār shū, hamesha war sara
 lāgi kawam.
 Dūkān e charta dai? Liri dai?
 Ya, rā khatsa niḡde dai. Rādza, zah ba
 darta lār wu kkhāyam.
 Dā e dūkān dai, aw daghah dai Gangū.
Tsa pātṭū dar khatsa shta?
 Da gaz pa hisāb, pa tsombra khartsawe?
 Pa ṭūki khartsegī, pa gaz e na sham khartsa-
 wulai.
 Da dah rang mi khwakkh na dai; dā ghwa-
 rah dai; daghah dzamā khwakkh shah.
 Da dah dapāra tsomra ghwāre.
 Der dai; ākhir qīmat wāya.

I will tell you conscientiously, the price is one; I can't lie in such a matter. Your conscience must be very easy, don't waste it on such trifles. I will give you six rupees; here take them; it is not every day you get cash. I tell you truly, the price is twenty-four rupees, but give me twenty, and it is yours. I have told you the price. I will now go to another shop. Here it is, take it, it is your property. You get its full value, don't imagine you have given it me for nothing. Shall I show you anything else? I don't want anything more.

131.

You have come very late. It is yet early. Are you ready to start? I will go as soon as I have put on my clothes. Do you go to school every day? Which books are you reading, and how far have you read? He won't allow me to read. Yesterday, when I was reading my own book, he crept up behind me and threw dust upon me. He lets no one alone that he may read, for he is smearing something on some one or other all the day. He is a very lazy idle boy, and is of no good. Have you learnt your lesson? Arise, stand still, repeat your lesson. You have not learnt it well. Go, sit down, and read it again. As long as your lesson is unlearned, I cannot let you go to your play.

Pa imān ba darta wāyam, qīmat yo dai; pa dāse khabare darogh na sham wayalai. Imān di ba der arzān wī, pa dāhase spuke khabare bāndi ma e wrukawa. Shpag rūpa-i ba dala darkam; hāyah wā e khla; hase na dai chi harawradz rok mūmī. Rikkhtiyā darta wāyam, baia da tsalor wīsh t rūpa-i da, lekin shil rāka, aw māl stā dai. Mā darta qīmat wayalai dai. Os bul dūkān lara lār sham. Hāyah dai, wā e khla, stā māl dai. Pūrah qīmat e mūmī, hase ma ganra, chi e weriyā di rā karai dai. Nor tsa darta wukkhāyam? Nor hets na ghwāram.

III.

Der nā wakht rāghlai ye. Lā wakhtī dai. Rawānedu ta tayār ye? Har wakht chi zarūkī mi āghūstī dī, rawān ba sham. Hara wradz madrasse ta dze? Kūm kūm kitāb lwale, aw tar kūma pore di lwustai dai. Lwustalu ta rā ta na pregdī. Pārūn, chi mā khpul kitāb wulwust, dah ghalai ghalai rā pase shah, aw khāwre rā bāndi wu lawastali. Hets chā ta na pregdī chi lwali, wale chi drusta wradz tsa shai pa yo yā pa bul lawanī. Der sust aw nā rāst halak dai, hets da kkhah na dai. Sabaq di zdah dai (or krah). Pātsa, wudrega, sabaq di wāya. Pa kkhah shān di zdah na krah. Dza, kkhena, aw biyā e wu lwala. Hombra chi sabaq di zdah na dai. lobe ta di na sham prekkhodai.

You read very quickly, one cannot
either hear or understand it.

Speak slowly, and open your mouth.

Don't be nervous, bring me the book;
which is the place? Now read.

Who is your master?

How many schoolboys are there?

I don't know his name, he is commonly
called "master." He is an old man,
and we are afraid of him.

Der zir lwale, tsok pre na āwredai na po-
hedai shī.

Ro ro wāya, aw khula di wīta kā.

Wār khaṭā kega ma, kitāb lāla rāwra; dzāe
kūm dai? Os wu lwala.

Ustād di tsok dai?

Tso dzanrī dī?

Nūm e rāta ma'lūm na dai, akṣar pa mu'al-
lim yādegī. Zoṛ sarai dai, aw mūng ti-
na yeregū.

132.

IV.

How is the weather to-day?

It is fine. It is cloudy. It is windy.

The air is still, it is very hot.

The fog is thick, and the haze is dense.

When the sun rises it will scatter the
fog. If the wind also blows, the clouds
will be even more quickly dispersed.

To travel in the noon-day heat, is not
free from risk of death.

Throw the blanket over yourself, the
wind is very bleak, the cold will strike
you.

At this season of the year the rain
generally falls heavily.

In the winter snow falls, but only on
the hill-tops.

If it ever falls on the plain, it does not
last, it soon melts.

This rain is very good for the crops,
for it is heavy; that which is thin
is of no use, the earth does not get
moistened by it.

The heat is very great to-day, I never
felt such heat before; one can hardly
breathe; as for sleep it is altogether
lost. I have heard that several people
have died from the heat.

From sunrise to noon the heat is very

Nan āsmān tsa rang dai?

Shīn dai. Waryadze dī. Bād dai.

Bād wulār dai, der garm dai.

Lara ganra da, aw dūp drūd dai.

Chi nwar khējī, lara be e khwara kāndi.

Ki bād hum ālwūzī, waryadze ba lā zir
khware shī.

Pa takanre gharme kkhke lār wahal, khālī
da yere da marg na dai.

Sharai pa dzān wāchawa, bād yakh dai,
sāra ba di wahī.

Da kāl pa de mausim kkhke bārān akṣar
ganr prewūzī.

Pa jamī kkhke wāwre prewūzī, magar
ta-ash da ghrūno pa sar bāndi.

Ki chare pa same prewate, pāti kegī na, zir
wīlī shī.

Dā bārān faṣl dapāra der kkhah dai, wale
chi ganr dai; laghah chi rangai wī hets
da kkhah na dai, pre bāndi zmaka na
lambdegī.

Nan garmī dera da, mā chare pakhwā da
hase garmī na da līdali; wugarai pa
•mushkila sā ākhī; har chi khob dai, dā
kho amānī wruk dai. Mā āwredalai dai,
chi yo tso kasān la garmī na mrah dī.

La nwar khātah na tar ghārmah pore

great, but from noon forwards till
sun-set it gradually lessens.

It appears to me that it will rain to-day,
for the clouds are dark and dense.

garmī dera da, magar la ghārinah rūhīstah
tar nwar prewātah pore ro ro e
kamegī.

Rāta kkhkāri chi ba nan bārān oregī, wale
chi waryadze tore aw ganre dī.

133.

V.

Did you clean my gun?

No, I have not yet cleaned it.

Who has broken the stock?

I don't know, he will know who brought
it in from the sport?

I am very angry at this. Call Haidar
Shah.

Look at this. How is its stock broken?

I am not to blame in this matter. I will
tell you truly how it has happened.

When we were coming home from the
hill, the boy Umar told me he was
very tired, and was not able to carry
the gun.

I then shouted to the huntsman Piroh,
and told him to take the gun from the
boy, and to carry it, as it was his turn.
He took it at the time, but abused me,
and said it was not his work.

I became angry with him, and told him
to hold his tongue, and not to make
a noise.

He then dashed the gun upon the ground,
and said, "There, take that;" and
then went home alone by another
road.

Call Piroh here. Here he is. He was
standing behind you.

What do you say to this? So-and-so

Bandūkh mi de pāk krah?

Ya, lā pāk karai mi na dai.

Kundāgh chā māt karai dai?

Na yam khabar, haghah ba khabar wi chi
e la kkhkāra rāwrai dai.

Zah pa de der khapah yam. Haidar shāh
rā wu bola.

Dā wu gora. Kundāgh e tsa ranga māt
shah?

Pa de khabare malāmat na yam, rikkhtiyā
ba darta wāyam chi pa kūm shān sara
shawai dai.

Mūng chi la ghra na kor ta rātlalū, 'umar
halak chi dai, rāta wu wi chi zah der
starai yam, aw dā bandūkh na sham
wrai.

Nor mā kkhkāri piroh ta nare wu wahali,
aw warta mi wi chi la balak na bandūkh
wākhla aw yosa, wale chi wār stā dai.

Pa sāt kkhke wā e khist, lekin zah e
kkhkandzalam, aw rā ta e wi chi dā dza-
mā kār na dai.

Zah warta pa qabr shwalam, aw warta mi
wi chi chup sha, ghag ma kawa.

Pas de bandūkh pa zmake bāndi wu wisht
aw wi chi "dā, wā e khla;" aw biyā
e yawādzaī pa bule lāri kor ta lār shah.

Piroh dale rāwubala. Hāyah dai. Pase
shā di wu lār wuh.

De ta tal tsa wāye? Palānkī, da dzamā

has accused you of breaking the stock
of my gun.

He is lying, sir. I never threw your
gun upon the ground; the boy, who
is a favourite of Haidar Shah's,
himself fell down with it.

bandūkh kundāgh mālawulu tuhmat, pa
tā bāndi āchawulai dai.

Darogh wāyī, jī. Mā stā bandūkh pa
zmakē bāndi hets chare na dai ghwurza-
wulai; haghah halak chi da haidar shah
yār e dai, pakhpula war sara prewatai
dai.

134.

VI.

How long is it that you are ill?

To-day is the sixth day since I have
fallen off from my work. What is
the cause?

Give me the hand. I wish to see the
pulse.

Look at me. Open the mouth; widen it.
Put out the tongue; now take it in.

Bow the head; turn the back to me.

Turn the face towards me. Stand
straight.

Stretch out the arms; open the fingers.

Can't you draw a long breath?

Run in that direction.

Turn this way. Stand aside.

Shut your right eye with the fingers;
now the other. Shut both; open
them.

The sight of this eye is not very good,
has it ever been injured?

Yes, when I was a boy I received a blow
with a club on the eyeball; we were
striking at each other in play.

Go over there and stand still.

Why do you speak in a loud voice?
Don't you see I am trying whether he
is deaf or not?

Do you see that platform? Well, run
round it eight times, and then jump
over this stick.

Tsomra mūda da chi nājor ye?

Nan shpagama wradz da chi la kāra pre-
watai yam. Sabab tsa dai?

Lās rākā. Nabz goram.

Mā ta gora. Khula wāza kā; wīta e kā.

Jība wubāsa; os e nan wubāsa.

Sar tīt kā; rā ta shā kā.

Rā ta makh ka. Sain ūdrega (or wudrega).

Lāsūna wu gazawa; gūte chīnge kā.

Sāh pa porta rākkhkalai na she?

Haghe khwā ta (or ā khwa ta) mande waha.

De khwā ta girza. Pa dade wudrega.

Kkha-i starga di puṭa ka pa gūto bāndi; os
bula. Dwāre puṭe kā; wu e ghwarawa.

Da de starge nazar der kkhah na dai, chare
khūga shiwi da?

Ho, chi zah halak wum da koṭak guzār pa
starghālī bāndi me khwuralai wuh; pa
lobe mūnga yotar bula guzārūna kawalū.

Halta lārsha aw wudrega.

Tsala pa ūchat āwāz wāye? wīne na
āzmekkht kawam chi dai kūnr dai
ka na.

Hagha dūnkācha wīne? kkhah, tre chāpera
atah guzāra wuzghla, aw biyā de largi
bāndi ṭop waha.

Your heart palpitates a great deal.
 Why do you take breath in short catches?
 Which place hurts you?
 When I press upon it does it prick?
 Take this medicine and rub it over the
 place that is swollen.
 You will be well in three days, please
 God.

Zrah di drazegī der.
 Tsala sūh pa land land ākhle?
 Kūm dzāe de khūgegi?
 Chi pre zor kawam tsrike wahi?
 Dā dawā wākhla, aw pa parsedalai dzāe
 bānde wu e maga.
 Pa dreo wradzo kkhke ba jor she ki
 khudāe krī.

FAMILIAR CONVERSATIONS.

135. COUNTRY SQUIRE AND CIVIL OFFICER.

Sir, squire of — village has come for
 an interview.
 Where is the squire? Is he here?
 Yes, he is here, he stands outside in the
 porch.
 Has he come alone, or is anybody else
 with him?
 He has left his own horse and three
 cavaliers outside on the road, and
 himself, accompanied by a young
 man, has come here on foot.
 Very well, take this chair and place it
 there in front of me; that will do;
 now go and tell him to come in.
 Good morning, sir.
 Good morning, squire, and welcome,
 you are well met.
 May you prosper, sir, and flourish, and
 may God deal well with you.
 Come, squire, let us sit down, you take
 that chair and I will sit on this one.
 Are you well and flourishing?
 May you prosper, thanks. Are you
 well, sir?
 How many days may it be since you
 left home?
 This I think is the fifth day since we
 set out from our village.

Ṣāhibā, — khān da — kilī mulāqāt dapāra
 rāghalai dai.
 Khān charta dai? Dale dai?
 Ho, dalta dai, warchane pa mandaw kkhke
 walār dai.
 Yawādzai rāghlai dai, yā war tsakha bul
 tsok shta?
 Khpul ās aw dre tana swārah e bāhar pa
 lāri prīkkhī dī, nor khān (or dah), aw
 war sara yo zalmai chi dai, dale pa kkhpo
 rāghlai dai.
 Der kkhah, dagha kursī wākhla aw halta
 dzamā pa makhā makh kkhkegda; bas;
 os wardza aw warta wāya chi rā di shī.
 Salām dai, ṣāhib.
 Salām, khān, harkala rāsha harkala, pa
 khaira rāghlai ye.
 Ma khwārega, ṣāhib, loe sha, khudāe dar
 sara nekī wu kā.
 Rādza khān chi kkhkenū, tah hagha kursī
 wākhla aw zah ba pa de kkhkenam.
 Tah jor ye, kkhah jor, khūshhāl ye?
 Ma khwārega, shukr dai. Tah jor ye
 ṣāhib?
 Tso wradzi ba shiwi wī chi la kora rā-
 watalai ye?
 Inshāllah, nan ba pindzama wradz wī chi
 mūng la kilī na rā rawān shawī yū.

You must have made a long journey.

How far is your village from this?

How many miles may it be?

Really, sir, I don't know about miles, but we have come here in three days, for we rested one day on the road, and this morning, which is our fifth day, we arrived at the city.

With whom are you lodging in the city?

A man, an acquaintance of mine, resides there in the Nurmalkhel division, and we are lodging with him.

Have you ever come this way before?

Yes, I have come, but I have not been here recently, and was not coming even now, but that a great urgency has occurred, and therefore I have transported myself to your presence that I might have an interview with you, and explain my own case to you.

Why! It is well! what has happened?

I will tell you all the particulars, do you give ear and hear my words.

Well, I will listen, I will hear you a hundred times if you wish it; now, say on, but see, speak concisely, for I have not much leisure at present, and my other work becomes hindered whilst I am detained here.

That cannot be, sir; my object will not be gained by short words. My business will only be done when you yourself hear every word, and sift the truth and falsehood from the midst. Do me this kindness, and then whatever order you may give I will obey it. It is accepted with all my heart (with both eyes).

Loe pand (*or* mazal) ba di karai wī. Stā kilai la de dzāya ba tsonra liri wī? Tso kroh ba wī?

Yara, ṣāhib, da krohūno pa ḥisāb na pohegam, inagar mūng pa dreo wradzo kkhke rāghlālī yū, wale chi yawa wradz mū pa lāri tera kṛala, aw nan ṣahār, chi dzamūnga pindzama wradz kegī, pa kkhahr kkhke dākhil shwalū.

Pa kkhahr kkhke chā tsakha ṭikāo ye?

Halta da nūrmāl-khelo pa kandī kkhke yo ṣarai dzamā pejandgalai osī, aw mūng haghah khatsa ṭikāo yū.

Tah pakhwā chare de khwā ta rāghlai ye?

Ho, rāghlai yam, wale pa dā zir mūde dalta kkhke na yam rāghlai, aw os hum na rātlalam, magar yo sakht zarūr rā ta pekkh shawai dai, aw dzaka mā khpul dzān stā khidināt lara rasawulai dai, chi dīdan dar sara wu kawam, aw khpul hāl darta kkhkārah kawam.

Wale! Khair dai, tsa chal shawai dai?

Hāl ba ṭol darta wāyam, tah ghwag kkhkegda aw dzamā khābare wāwra.

Kkhah, wā ba wram, sil dzala ba wāwram chi tah e ghwāre; os wāya, aw gora, land- e khābare kawa, wale chi dā sā'at der wuzgār na yam, aw zah chi dale nkkha- tai yam nor kār mi karyābegī.

Dā na kegī, ṣāhib, pa lando khābaro kkhke dzamā maṭlab ba pūrah na shī. Hāla ba dzamā kār wu shī chi tah pakhpula hare khābare ta ghwag kkhkegde, aw darogh aw rikkhtiyā pa kkhke laṭawe. Dā mihrbāngī rā bāndī wu ka, aw biyā har rang ḥukm chi farmāye ba e manam. Qabūl mi dai pa dwāro stargo.

Well, squire, I have heard all your words and also have well understood them. And now it appears to me that in such affairs no good will issue to you. If, however, you will accept my advice I will give you some counsel. You say that your enemies have gained the ascendancy over you and are hounding you, and you fear lest you may commit some rash act that will criminate you with the Government. Such is your meaning, is it not?

Yes, sir, the case is exactly such as you state. Now I need your favour and require guidance. Do me the kindness to show me a road by which I may free myself from these calamities, and I will be your slave.

My advice then is to this effect, viz., that you go back again to your own village, and, having written the substance of the related particulars on white paper, send it to me, that it may remain with me; and then at whatever time any business of yours may come before me I shall be acquainted with it. Another point is this, viz., when you arrive at the village, see that you do not take part in the factions and parties. All these discords arise from factions and parties. You must bear in mind that you are a great man, honourable, and reputable, and, moreover, the lord of a manor. The whole tribe, as well as the common people, look up to you; but if a man of your respectability mixes himself up in such trifling matters, how can those

Kkhah, khān, stā khabare mā ṭole āwre-
dali dī, aw hum pre pa kkhah shān
sara pol shwum. Aw os rā ta kkhkūregī
chī pa dā hase mu'āmalo kkhke stā
kkhegāra ba wu na khejī. Nor, ki
dzamā pand akhle, zah ba darta yo naṣi-
ḥat kawam. Tah wāye chī dukkhma-
nāno di dar bāndi ghalaba mūndali dā,
aw dar pase spī lagawulī dī, aw tah
yerege chī mabādā stā dā lāsa tsa
khaṭā wu na shī aw pa sarkār kkhke
gunāhgār na she. Maṭlab di pa daghah
shān dai ka na?

Ho, sāhib, laka chī tā wayal, jukht pa
daghah shān hāl dai. Os stā dā mraste
hājatman yam, aw kkhowuna ghwā-
ram. Dā mihrbāngī rābāndi wu ka, lār
rāta wu kkhāya chī la deo balāwo na
dzān khalāṣawum, aw ba stā mra-
sham zāh.

Dzamā maṣlahat biyā pa dā dai, y'ane, chī
tah biyā pa biyarta jārwūze khpul kilī
ta, aw dā dagho bayān kīrī khabaro
maṭlab, pa spīn kaghaz bāndi wukkhka-
lai, rāwulege chī rā sara e prot wī; biyā
har wakht chī stā tsa kār rā ta pekkh
shī zāh ba pre khabar sham. Bul dā
dai, y'ane, har wakht chī kilī ta wu ras-
ege, gora chī pa paro janbo kkhke gūta
na khwadzawe. Dā pasātūna wārāh
la paro janbo na porta kegī. Yād lārāl
boya chī tah loe sarai ye, dā 'izzat aw
dā i'tibār khāwand ye, nor, bul, dā
tape khān ye. Ṭol ulas sara dā 'ammi-
yāno starge tā ta nīwulī dī, lekin ka
stā pa shān i'tibārī sarai pa dābase
khusho khabaro kkhke dzān gaḍawī,
biyā kampāyah, adnā aw nādān ba
tina (*or* trena) tsa ranga khālī
shī. Na, chī khpul qadr aw 'izzat ta

of low degree, the vulgar and the ignorant, be free from them? No, if you look to your own worth and honour you will refrain from such useless acts.

You have spoken very well, sir, your speech is appropriate, and highly agreeable to me, it is, as it were, law to me. I am sick and tired of past troubles, and have besides been beggared by them. If you will not be angry, sir, I will speak plainly, for I have suffered incalculable loss in these numerous lawsuits.

How? I don't understand your drift. Tell me the particulars.

Well, sir, since it is your order, I will explain the case to you. The real fact is this, viz., that your law is a great ocean; multitudes are drowned in it. For instance, whoever once falls into it and is not an expert swimmer can with difficulty get out of it, and if ever he should reach the opposite shore it is with so great an injury that the remainder of his life is without enjoyment. If you desire another simile I will put it in a different form. Know then that law is like a great glutton, it has without measure a great maw, it is not satisfied with much wealth, however much is cast into it so much the more it wants, it does not fill; continually shouting, it cries, Give, give!

I understand, squire, it appears that your allusion has reference to bribes. I will show you a remedy for both similes. Firstly, he that is not a good swimmer has no right to throw

gore tah ba la 'abaṣo khabaro na dzān sāte.

Der kkehah di wu wi, ṣāhib, stā wayai pa dzāe dai, aw der mi khwakkh shah, ganre rā bāndi sanad dai. La ter shawī rabrūno na starai stomān yam, aw hum pa e khwār shwalam. Chi khapah kege na, ṣāhib, spīna khabara darta kawum, wale chi dzamā pa dagho dero muqad-damo kkehke be shāna loe tāwān shiwai dai.

Tsa ranga? Pa maṭlab di poh na shwum.
Hāl rā ta wu wāya.

Kkehah, ṣāhib, chi stā hukm shawai dai, pa hāl bāndi ba di poh kram. Aṣla ma'nā dagha da, ya'ne, chi da stāso 'adālat yo loe daryāb dai, makhluq pa kkehke dūbegī. Pa miṣāl, kūm sarai chi yo dzal pa kkehke prewat aw pa lānbo e mar-anai na wī, haghah ba pa mushkil sara tina wūzī, aw ka chare dzān e pore ghāre ta wu rasawulai, dombra pa tāwān sara wushī, chi da dah pātai jwāndūn da khwand na wī. Ki bul miṣāl ghwāre, ba pa bul shān darta wāyam. Ganre chi 'adālat pa miṣāl da yo loe ghārī dai, be kacha loya geḍa larī, pa dere duniyā na maregī, har tsonra chi pa kkehke āchawuli shī hombra ziyāta ghwārī, ḍakegī na; pa nāro lagiyā rākā rākā wāyī.

Pohagam, khān, m'alūmegī chi ishārat de pa baḍo pore dai. Da dwāro miṣālūno dapāra tadbīr darta wukkhāyam. Aw-wul, kūm sarai chi lānbozan na wī, boya chi khpul dzān nā pāyābo obo ta

himself into deep water. Secondly, the man who is wise does not invite a big-bellied glutton to dinner.

Bravo, sir, you have given me excellent advice, but it is not to my purpose; as the proverb says, "The pain is in the belly of the potter, and you give the purge to his donkey."

Well, squire, if you have not benefited by it, I can say no more. It is now late; we have had a pleasant meeting together. Go you and rest yourself, and I will return to my own work. Good day, squire.

God bless you, sir, may he keep your steps on high, and grant you possession of exalted rank. Then I may go? Good day, sir, I have committed you to the protection of God.

e na dangawī. Dwayam, sarai chi e 'aql-man wī, gedawar ghārī ta sat na kawī.

Shābāshī, ṣāhib, der kkhah pand di rāta wu kkhowah, magar dzamā pa sūd wu e na shah, laka chi matal wāyī, "dard da kulāl pa geḍe shah aw kām̄bela āchawe khrah ta."

Kkhah, khān, chi stā kkhegāra pa e wu na sha, zah nor tsa na sham wayalai. Os nā wakht dai; kkhāyastah majlis mū sara wu krah. Tah lār shah, aw ārām wu kā, aw zah khpul kār ta biyā girzam. Salām, khān.

Khudāe di wu bakkha, ṣāhib, pāya di pa porta sātī, aw da loye martabe khāwand di kawī. Bāre lārsham? Salām, ṣāhib, da khudāe pa amān mi spāralai ye.

136. VILLAGE CHIEF AND CIVIL SURGEON.

Well, khān, now that our greeting is well concluded, I will inform you of my object. I am come for the purpose of vaccinating, and require your assistance.

With all my heart (both eyes), sir, give the order.

Well, do you be so kind as to send three or four of your own men to traverse the different quarters of the town, and give notice at the several houses of each, that I have come for the purpose of vaccinating, and am seated in your hostelry.

Here, Shahbaz! do you go to Malik Rustam and say that our "doctor" has arrived with a couple of vaccinators. Let him collect the boys and babes

Kkhah, khān, os chi dzamūnga jor-tāzā pa khair sara wu shwa, zah ba di khpul maṭlab bāndi poh kram. Rāghlai yam dapāra da rag wahulo, aw stā kumak ghwāram.

Pa dwāro stargo, ṣāhib, hukm wu far-māya.

Jor, tah dā mihrbāngī wukā, dre yā tsalor tana da stā khpul sarī wulega, chi dwī da kilī pa kandīo kkhke di wu girzī, aw da har yo pa biyal biyal kor kkhke di khavar wu kāndi, chi falānkai dapāra da rag wahalo rāghlai dai, aw da khān pa hujre kkhke nāst dai.

Hīsta, shāhbāza! Tah wardza rustam malik ta wu wāya chi dzamūnga "daktar ṣāhib," sara da dwah tana rag-wahūnkī, rāghlai dai. Pa talwār di halakan

quickly, and bring them here with himself. Then go to Hájí and the other parish beadles, and give them information also.

If I may put you the question, sir, why do you trouble yourselves so in this work of vaccination? What advantage is there in it? What medicine is this applied to the tips of these pins? But this is not a pin, why, it is glass, and there is something like water stuck in the tube. What contrivance is this?

Give it to me, you will be breaking it.

Now, if you will keep quiet a little, I will show you the advantages of this art, for in such an uproar nobody will hear a word.

Be silent, men! Listen, and hear the gentleman's words.

Formerly there used to be a great deal of this small-pox disease in my country. Sometimes it was spread over one district, sometimes over another, and occasionally throughout the whole country. It is a dreadful plague. If it once gets into a village, there is then no escape from it. It invades house by house, and prostrates both the suckling and the weanling, the young and the old. It leaves no one. Either in youth or old age it attacks and breaks upon them. It is, indeed, a fearful calamity. Multitudes have perished by it.

He speaks truly. Your speech is quite true, sir; we know the fact.

There is no doubt about it. Now I will return to my own story. Well, you will remember I said that multi-

aw māshūmān ʔolawī, aw dzān sara di dale rāwulī. Biyā tah hājī aw noro malikūnāno khatsa lārsha aw hagho ta hum pre khabar kā.

Ki tapos tina kawam, s̄ahib, tāsō tsala dā da rag-wahalo pa kār bāndi dombra dzān rabrawa-i? Tsa fā-ida da pa kkhke? Dā pa dagho stano bāndi tsa dawā porī kīrī da? Dā kho stan na da, jor, kkhīkkha da, aw tsa da obo ghundi shai pa nal kkhke nkkhatai dai. Dā tsa chal dai?

Mā la rākā, tah ba e mātawe.

Os, ka tāsō legkūtī ghalī kega-i zah ba da de hikmat fā-ide tāsō lara kkhkārah. kawam, wale chi pa dāhase zwag-zwūg kkhke da chā ghwag ba khabar na ākhli. Chup sha-i, maṛo! Ghwag kkhkegda-i, aw da s̄ahib khabare wāwra-i.

Pakhwā dzamā pa waṭan kkhke dā da nanako randz ba der kedah. Kala ba pa yawe tape, kala ba pa bule, aw kala nā kala ba pa ʔol mulk kkhke khwarai shah. Dera bada wabā da. Ka e yo dzal pa kilī kkhke gaḍa sha biyā tina khalāṣī nishta. Kor pa kor kkhke nan-wūzī aw hum tankai hum zārāi, hum dzwān hum zor e parzawī. Hets tsok e na pregdī. Yā pa dzwānī yā pa zorwālī pre wu nkkhlī pre wu khejī. Yara, bashpara balā da. 'Ālam pre qatl shawī dī.

Rikkhtiyā wāyī. Stā khabara rikkhtīni da, s̄ahib, mūng ta ḥāl m'alūm dai.

Hets pa kkhke shakk nishta. Os zah biyā khpule qisṣe ta rā wāwram. Jor, mā, da stāsō ba yād wī, wu wai chi

tudes had met an early death through the small-pox disease; but, in truth, this is only half the fact.

Behold him! What does he say? He brings a man to his death, and still says that the work is yet incomplete. I seek repentance of my God.

Have patience, my lad! Allow me to finish my sentence. I say that those persons who do not meet their end by the small-pox disease, are not left free of its marks. Some become stone blind by it, of others, only one eye is destroyed, and in the faces of many others are left the pockpits. In fact, beauty and fairness are spoiled by pits and scars. If you do not credit my statements, look to yourselves. How many persons may there be in this assembly? Altogether there are eighteen persons present. Well, now examine them, and make an account. Look at that. The mind credits it not, but I have proved it before your eyes (faces). Amongst them, two persons are blind of one eye, in the eyes of six persons there are scars, and there are pockpits on the faces of fourteen persons? Is this a small amount of damage?

Really, sir, you are a very wise man. Bravo! for your intelligence.

Have a little patience, I am going to tell you something more. In what manner, think you, did this art of vaccination, that we practise, originate? Shall I tell you the particulars? Well, pay attention. Formerly, there lived in my country a very clever physician, named Jenner. He

makhlūq da nanako pa bimārtiyā bāndi dzwānīmarg shawī dī, magar dā, pa rikkhīyā, nīmgarī khabara da.

Gora-i warta! De tsa wāyī? Sarai khpul marg ta rasawī, aw hum wāyī chi khabara lā nīmgarī pāti da. Dzamā da khudāe toba da.

Wār wu kā, halaka! Pregda chi khpul khabare sar ta rasawam. Wāyam, chi kūm kasān chi e da nanako randz khpul ajal ta na rasawī, haghā-ah khālī da nakke da da na pāti kegī. Dzane pre tap rāndah shī, da dzano ta-ash yawa starga wrāna shī, aw da noro dero pa makh kkhke doghalūna da nanako pāti kegī. Ganrekkhāyast-wālai aw paimakh-tob pa ta-apo aw pa gulūno habatah shī. Ki dzamā pa khabaro bāndi bāwar dī na kegī, khpulo dzānūno ta gora-i. P'a de majlis kkhke ba tso kasa wī? Toltāl atahlas tana hāzīr dī. Kkhah, os wu e laṭawa-i, hisāb kawa-i. Dā wu gora-i. 'Aql e na manī, magar mā e stāso pa makhā-makh zbād krah. P'a mandz kkhke, dwah tana pa yawe starge rāndah dī, da shpago tano pa stargo kkhke gulūna dī, aw da tswārlaso tano pa makh kkhke da ta-apo doghalūna dī. Dā tsa la-ag nūqsān dai?

Yara, ṣāhib, der 'aqlman sarai ye. Shāh-bāsh stā pa hokkhyār-tiyā bāndi.

La-agkūtī ṣabr kawa-i, tsa bule khabare darta kawam. Dā da rag wahalo hikmat chi mūng chalawū, pa tsa shān sara pohega-i chi e jāri shah? Hāl wāyam tāso ta? Kkhah, ghwag kkhkegda-i. Pakhwā, dzamā pa waṭan kkhke yo der hokkhyār ṭabīb, jenar nūmāndai, osedah. Der e da nanako randz wu līdah, nor e

saw a great deal of the small-pox pest, and further, he learnt this, that the "aura" of this disease, for the most part, had no effect upon the milkmaids. Much astonished, he applied himself to enquiry and search. At length, he examined the hands of the milkmaids, and found two or three pimples on them. Next he examined the cows' udders, and pimples were apparent on them also. He considered a great deal, and concluded in his mind, that if one were inoculated with the matter of the cow's pimple, he also would remain protected from this disease. He vaccinated a few with it. On each person a single vesicle rose. And subsequently it became known that these persons, like the milkmaids, were free from the small-pox, for it had no effect upon them. Next, taking the crust from the arm of one, he vaccinated with it on the arm of another, and with him the same phenomenon occurred. At length, the advantages of this new system became known amongst the people, and now everybody adopts it. This is the account, I have told it to you very briefly.

But this seems a very simple affair. What fools we are. We understand nothing. Our monks and friars inoculate after a different fashion. They dig a hole, with pins, in the skin of the wrist, then they powder a small-pox crust, and rub it into the wound. After the eighth or tenth day ten or a dozen other pimples

dā m'alūm kar, chi akṣar pa ghobano bāndi, "bād" da da maraḥ hets pāzah na kawī. Hakk hariyān pa tapos aw pa laṭawul wu laged. Ākhir, lāsūna da ghobano wu e katal, nanaka-i dwe dre pre bāndi biyā e mūdali. Biyā e ghulāndze da ghwāwo wu katali, aw nanaka-i pre hum kkhkāre shwali. Fikr e ḍer kāwah, aw pa zrah dā khiyāl wu e tārah, chi ki da chā rag da ghwāwo da nanako pa māde wahalai wai, haghah hum la de randz na ba panāh osedalai wai. Da tso tano rag pre wu e wahal. Pa har yo bāndi yawa yawa tanrāka wu khatala. Nor wrusto ma'lūm shah, chi laka ghobane dwī hum la ganro nanako na khalāṣ dī, wale chi pre bāndi hets aṣar e na kāndi. Biyā e da yo da lāsa khīg ākhistai ba pre da bul pa lāsa rag wahal, haghah sara hum daghah yo shān chal wu shah. Nor ākhir, fā-ide da daghah nawī hikmat pa ulas mashhūre shwe, aw os har tsok pre 'amal kāndi. Daghā qissa da, ḍera lanḍa me darta wayali da.

Dā kho ḍer āsān kār kkhkāri. Mūng tsa nādānān yū. Hets na pohegū. Dza-mūnga pīrān aw miyāgān rag pa bul shān wahī. Dwī da marwand pa tsarmani kkhke yo ghār pa stano kanī, biyā da nanako postakī orah kāndi, aw pre bāndi magī. Pas yā pa atame yā pa lasame wradzi chār chāpera tina las yā dwah-las dāne nore wukhejī, aw warsara

crop up round about it, and there is also more or less fever. Sometimes more and sometimes fewer pimples rise, and, occasionally, it has even happened, that confluent small-pox has broken out over the whole body. Another point is this, as soon as one child is inoculated, soon afterwards small-pox becomes rife in the village and spreads to others. Babes and infants never escape it. If it be one's fortune, he recovers, but most of them die. Occasionally it attacks old people. These don't recover. Truly, it is a great pestilence.

Our plan, you will perceive, is free from these faults, there is no fear in it. If we vaccinate in one spot, that single vesicle rises, if we vaccinate in two places, those two vesicles rise, and, without vaccination, it never spreads from one to another. The great advantage of our system is this, that whilst it prevents the small-pox, it injures nobody. The great fault of your plan is, that it of itself disseminates confluent small-pox, and is injurious to everybody who may come under the influence of the "aura" of the disease.

Here he is, Malik Rustam has come. How many little ones have you brought? These are the three. I could not catch any others, they have all hidden themselves. All the mothers are crying, and say they will not have their children vaccinated by the European. They have all run into their huts with their babes and young ones, and closed the doors.

la-ag ziyāt taba hum wī. Kala ziyāt, kala la-ag dāne khejī, aw kala nā kala dā hase lum shawai dai chi ganre nanaka-i pa drust ṣūrat bāndi rākhatali dī. Bula khabara dā da, har wakht chi da yo halak rag wahalai shah, nor zir pre pase nanaka-i pa kilī kkhke gaḍe shī, aw pa noro bāndi lagī. Māshūmān aw hala-kān tina hets chare na khalāṣegī. Ki da chā nāṣīb wī haghah raghegī, magar akṣar pre mī. Kala kala pa zaro bāndi hum lagī. Dwī na joregī. Yara, bada balā da.

Dzamūnga hikmat, tah ba pohegī, la dagho 'aibūno na khālī dai, hets pa kkhke yera nishta da. Ki pa yo dzāe kkhke rag wahū, hagha yawa tanrāka khejī, ki pa dwo dzāyo wahū, baghe dwe tanrāke khejī, aw be da wahalu da rag, la yo na pa bul bāndi hets chare na e lagī. Loya fā-ida da dzamūnga da hikmat dā da, chi pa man'a kawulu da ganro nanako bul chā ta ziyān na rasawī. Loe 'aib da stāso da hikmat dā dai, chi pakhpula ganre nanaka-i e khwara-i kawī, aw ziyān har chā ta rasawī chi lāndi da aṣar "da bād" da da randz rāshī.

Daghah dai, malik rustam rāghai. Teo tana wṛūkī di rāwustī dī?

Daghah dre dī. Nor me nīwulī na shwal, ṭol puṭ shawī dī. Mainde ṭole pa jārā lagiyā dī, aw wāyī chi mūng da māshūmāno khupulo rag pa farangī na wahū. Ṭole, sara da tanko aw wṛūkio khpul khpul kor kkhke nanawatali dī, aw warūna e pore tarālī dī.

Oh, wretches! May God destroy you!
They are a brutal people, sir. What
can I say to you?

No, no, khan! Be not angry. It will
be all right. At present the mothers
are frightened. I will leave this man
of mine with you here. He is clever
at vaccinating. Besides, he is a trust-
worthy person, and also a monk.
He will go from house to house and
vaccinate. I entrust him, then, to
your care.

I will now go. Call to somebody to
bring my horse. Here he is, stand-
ing behind you.

Will you not drink some sherbet, sir?
It is ready.

I have had plenty, khan, and can take
no more. I will mount. Let go the
reins. That will do. You are in the
protection of God, khan. Farewell.

Farewell, sir. God be with you, and
good betide you.

Ai kambakhtāno! Khudāe di mīrāt kāndi!
Danga-ar khalq dī, ṣāhib. Tsa darta
wāyam?

Na, na, khāna! Khapah kega ma. Khair
ba shī. Dā sā'at ba mainde yeredali
wī. Dā dzamā sarai ba dale stā khatsa
pregdam. Pa rag wahalu hokkhyār
dai, bul, i'tibārī sarai aw pīr hum dai.
Kor pa kor ba e girzī aw rag wahi.
Nor e pa tā me spāralai dai.

Bāre dzam. Chā ta ghag wu kā, chi
dzamā ās di rāwulī. Hāyah, pa shā
di wulār dai.

Tsa sharbat na tskkhe, ṣāhib? Tayār
dai.

Der me tskkhalai dai, khān, nor na sham
tskkhalai. Swaregam. Mlūne pregda.
Bas. Da khudāe pa amān ye khān.
Salām.

Salām, ṣāhib. Khudāe dar sara mal sha,
darsha nekī.

137.

A TRAVELLER AND PEASANT.

Stop, my man, where are you running
to? Come this way a little while,
I wish to speak to you.

What is it? I cannot stay. I am going
to plough, and my oxen have gone
on ahead unguarded. I fear lest
they should trespass on some strange
field, and the watchman take a fine
from me.

Well, if there is a loss before you, go,
run, and guard your own property.
I can obtain my wish from somebody
else. Another man is coming this

Wudrega, halaka, cherta drūme? La-ag-
kūṭi rāhista sha, khabare kawam dar-
sara.

Tsa dai? I'atai kedai na sham. Īwe la
dzam, aw ghwāyah (or ghwāyān) mi
khūshī pa wrānde talī dī. Weregam
chi dwī chare pa pradī paṭī kkhke ga-ad
na shī, aw kakkhai rā na nāgha wā na
khli.

Kkhah, ki di pa makh kkhke tāwān wī,
lārsha, wuzghla, khpul māl sambāl kā.
Zah la bul chā na khpul maṭlab pūrah
kawam. Bul sarai rā di khwā ta rādzi,

way; here he is, he is come. Now you go, run!

Be not fatigued. I ask a question of you.

Peace be upon you. Be not poor. It is well.

And upon you. That hill is my object, by which road can I get to it? How far may it be? Can I ride there?

This is the road, it is a good mule track. It goes straight to the foot of the hill, then turns to the left, and winds up to the top. It is a long road, and fully a day's journey. If you start at once you will scarcely reach its summit by the evening. Why are you going to the hill?

I go for the sake of a ramble; I shall hunt after plants, examine stones, and inspect the rocks; and when I reach the summit, will take a view of the plain from some elevated spot.

What plants will you go after? The alchemy plant does not exist in these hills; hitherto nobody has met with it. Besides, you cannot go up the hill.

Why can't I go up? Who will prevent me?

There are many obstructors. Are you not aware that there is a feud between the Gadūns and Khodokhels. Both are seated on the boundary line, and engaged in making reprisals one against the other.

I have now heard this intelligence from your mouth, I was not aware of it before. How many days' news is it? How did the feud arise? On what

dag^hah dai, rāghai. Os tah d^za, mande waha.

Starai ma sh^a. Pukkhtana tina kawam.

Salām alaikum. Mak^hwārega. Khair dai.

Wa alaikum. Niyat mi da hag^hah gh^hra-dai, pa kūme lāri ba ward^zam? Tsom-bra ba liri wī? Spor ba halta talai sh^am?

Lār dag^ha da, kkhāyasta da bārgīr lār da. Sama da gh^hra wek^h ta tili da, biyā e kīnr lās ta girzedali da, aw pa kālku^hcho sar ta kh^hatali da. Liri lār da, pūrah da wrad^zi mazal dai. Ki os pre rawān sh^e hīla ba mākkhūm pore sar ta wu rasege. Tsala gh^hra ta d^ze?

Sail dapāra d^zam, būṭī pase ba girzam, kānrī ba laṭawam, da gaṭo tīgo tamāshā ba kawam; nor sar ta chī wu kh^hatalam la kūm ūchat hask d^zāe na ba da same nandāra kawam.

Pa kūmo būṭo pase ba girze? Da kimiyā būṭai pa deo gh^hrūno kkh^hke nish^ta; chā e tar osa pore mūndalai na dai. Nor, tah ba gh^hra ta kh^hatai na sh^e.

Wale na sh^am kh^hatai? Tsok ba mi man'a kāndi?

Man'a kawūnkī der dī. Khabar na ye, chī da gadano aw da kh^hodokhelo tar mand^za patna da. Dwārah pa brīd nāst dī, aw lagiyā yo tar bula bota bramta kāndi.

Os stā da kh^hule mi dā khabara āwredali da, pak^hwā tre kh^habar na wum. Da tso wrad^zo kh^habara da? Patna pa tsa sh^hūn sara porta shⁱwi da? Dwī pa tsa

are they involved? On what matter have they become estranged?

A woman is at the root of the mischief. Amongst the tribe the rumour is current to the effect that a certain Gadūn, being in love with some Khodokhel's wife, eloped with her. But the Khodokhels, not accepting the substitute, have girded their loins for strife.

How long will these matters endure? Why don't they settle the business by councils? Cannot an umpire or mediator be found?

God knows. At first a settlement was practicable, but now the case has grown serious, it will not be easily settled, because blood has been shed on both sides, and there has moreover been death on one side. Had the case been otherwise there were some hope, greater or less, of a settlement, but now it appears that there is still greater mischief ahead.

How many deaths have occurred, and on whose side?

Really, I have not been informed by any one of the exact state of the case, but I have heard that two Gadūns have been killed by the Khodokhels, and six others wounded.

Has there been no loss of the Khodokhels?

Yes, their blood has also flowed. They say that the Gadūns shot three Khodokhels with guns. Nobody has made mention of any death, though one of them was hit hard and carried away by head and heels. Some people say that a Khodokhel woman was also wounded. She was

nkhatī dī? Pa kūne khābare bāndi wrān shawī dī?

Wekh da pasāt kkhadza da. Pa ulas kkhke khābara dāhase gaḍa da, chi kūn gaḍūn da chā khodokhel pa kkhadze bāndi mayan shawai, matīja e bīwuli wa. Nor khodokhelo swara qabūla na kṛali, mlā pa patno tarālī dī.

Dā mu'amale tar kūma pore ba pā-egī? Muqaddama pa jirgo wale na khalāshawī? Mandzgarai yā gwākkh-grandai tar mandza na paidā kegi?

Khudāc zdah dai. Wrūnbe ba rogħa joṛa kedala, magar os muqaddama grāna da, pa āsāntiyā sara ba faīšala na shī, dzaka chī da dwāro lorīo wīne toye shiwi da, aw bul da yo palaw marg hum shawai dai. Ki hāl pa bul shān wai, biyā da pakhulā-tob tsa la-ag ziyāt umed bapaidā kedah, magar os ma'lūmegī chi pa makh kkhke lā ziyāta wrānī shīta.

Tso margūna shawī dī, aw da chā da tarfa?

Yara, pa jukht hāl bāndi chā khābar na kṛalam, lekin āwredalai mi dai chi dwah tana gaḍānah khodokhelo waḡālī dī, aw shpag tana nor e jōbal kaṛī dī.

Da khodokhelo tsa tāwān na dai shawai?

Ho, da haḡho wīne hum bahedali da. Wāyī, chi gaḍano dre tana khodokhel pa topa-ko wīshṭalī dī. Da tsa marg chā bayān na dai kaṛai, magar yo pa kkhke sakht lagedalai zam zambolai e bīwulai wuh. Dzani 'ālam wāyī, chi yawa khodokhela hum jōbala shwa. Oba e yowṛala tsa-kkhtan lara, chi pa lāri teredala chā

carrying water to her husband, and as she passed along the road some Gadūn took a shot at her. Some say that the bullet struck the jar and broke it; others say no, it passed over and missed, but the woman, terrified, stumbled against a stone in her flurry and fell. But God knows as to the truth or falsehood.

Well, it appears to me that they are regularly involved in war with each other. Up to the present time how many fights have there been?

I don't know the number; in fact, there is no reckoning. They are continually fighting, night and day. There was a hard fight in the robbers' glen the day before yesterday. The Gadūns, with banners flying and drums beating, seized a place on the gap. The Khodokhels in the glen below, having built a breastwork in the side of the cliff, waved their standards at them, and sounded their clarions. Then both commenced a yelling and shouting at each other. At length the Khodokhels, with drawn swords and singing of songs, issued from their breastwork and made an attack upon the gap. The Gadūns fired their matchlocks at them, and gave them several volleys. The Khodokhels were unable to mount the gap; they made a great effort, but their endeavour did not succeed. Finally, they retreated, and turned back to the shelter of their breastwork.

Then the Gadūns won the victory? For the retiring of the Khodokhels is a sign of their defeat.

gadūn pre bāndi guzār wu kar. Dzani tsok wāyī chi mardaka pa mangi wu-lagedala māt e kar; dzani nor wāyī chi na tre ter watala, khatā shwa, magar kkhadza yeredali pa wār khatā-i kkhke tīndak e pa gaṭe wu khwārah aw pre-watala. Nor khudāe khabar pa rikktiya aw pa darogh.

Jor, rāta kkhkārī chi dwi kkhāyastah pa jang lagedali sara nkkhati di. Tar osa pore ba tso jangūna shawī wi?

Pa shumār khabar na yam, haḍo hisāb e nishta. Shpa aw wradz lagiya jang kawī. Warana wradz pa ghlo dare kkhke yo sakht jang shawai dai. Gadano nakkhe yastali, aw damāme wahali, dzāe pa kaṇḍaw bāndi wu niwah. Khodokhelo kkhkata pa dare da kamar pa ja-i sangar wahalai, toghūna warta tsandal, aw sarnāyah warta ghagawul. Nor dwārah yo tar bula pa nāro pa chigho wu lagedal. Ākhir khodokhelo tūre yastali, aw sandare wayali, la sangara rā e wuwatal, aw pa kaṇḍaw bāndi halla wu e kṛala. Gadano pre bāndi ṭopakūna khalāṣawul, tso tso barūna e pre chalawul. Khodokhel pa kaṇḍaw bāndi na shū khatal; zor e ḍer kāwah, wale was e wu na chaled. Dwi ākhir rā pastanah shwal, aw pa wrusto da khpul sangar panāh ta wu e jār watal.

Biyā barai gadano biyāmūd? Wale chi biyarta kedana da khodokhelo nakha da lar-wālī da.

No, the Gaḍūns did not win the victory, they did not defeat the Khodokhels, for the latter, having prepared and arranged everything in the darkness of night, carried a night assault against them. They made a surprise, beat the Gaḍūns, and, dispersing them, seized their position. In the morning succour arrived for the Gaḍūns, and they then set out for the gap. The Khodokhels could not withstand them, and descended to their own breastwork.

Why did not they stand firm against them? They gained no advantage by the night attack, they troubled themselves fruitlessly about it.

The forces of the Gaḍūns greatly increased, but succour for the Khodokhels had not yet arrived, therefore they returned to their own entrenchment. Further, two Gaḍūns were lying wounded in the Gaḍūn's position at the time that the Khodokhels took it from them. The Khodokhels cut them to pieces with knives and swords. Verily, the Afghans fight fiercely.

Engaged in conversation we have walked a considerable distance. What village is that? I am hungry and thirsty. Is there any one in this village who will invite me?

Come, an acquaintance of mine resides in this village; he will feed us.

Can one go about on that side of the village?

No, no one can move about on that side; robberies occur on the road, and robbers tramp the highways.

Na, gaḍano barai biyā na mūnd, da khodokhelo larai wu e na kā, wale chi dwī-o, da shpe, pa tyāro kkhke, har tsa sambāl sātalai, pre bāndi sho-khūn yowūr. Chapāo e wukā, gaḍānah e māt kral, tār pa tār e khwarī kral, aw dzāe da dwīo wā e khist. Ṣahār da gaḍano happa rā wurasedala, aw dwī biyā kanda-w ta rā rawān shwal. Khodokhel warta tīng na shwal, khpul sangar ta rā kūz shwal.

Wale warta tīng na shwal? Hets da sho-khūn fā-ida wu e na gaṭala. 'Abaṣa dzān pre bāndi rabrawulī dī.

Da gaḍano lakkhkar der wu shah, magar da khodokhelo komak lā na wu rasedalai, dzaka dwī khpul moreche ta jār-watalī dī. Nor, da gaḍano pa dzāe kkhke, haghah wakht chi khodokhelo tina wā e khist, dwah tana gaḍānah jōba-al prātah wū. Khodokhelo dwī pa chāro pa tūro tōte tōte kawul. Yara, pukkhtānah bad jang kawī.

Pa khabaro lagiyā mūnga dera lār wahali da. Dā kūm kilai dai? Wagai tagai yam. Tsok shta pa de kilī kkhke chi ba mā ta sat kāndi.

Rādza, dzamā pa de kilī kkhke yo peḡand-galai osī; haghah ba dzamūnga ḍoḍa-i wu krī.

Da kilī haghe khwā ta tsok girzedai shī?

Ya, ā~~kh~~wā ta hets tsok na shī girzedai; pa lāri shūke kegī aw ghlah lār wahi.

Welcome, welcome! Come, sit down.
The food is ready; what will you
eat? There is plenty of buttermilk;
batter cakes with sugar are ready.
God pardon thee. God enlarge thee.
Enough. I am satiated. More is dis-
tasteful to me. Thanks, praise be
to God! Oh Lord, unto thee be the
praise.

Take away the water, throw it away.
Have you a pipe?
We must go, there is a long journey
before us.
Well, you are master of your own will.
God be with you.
Accepted be thy prayer. Peace be
unto you. And unto you peace.

Har kala, har kala. Rādza, kkhkena.
Doda-i tayāra da; tsa ba khwure?
Shomle dere di; prāte sara da gūre
tayāre di.
Khudāe di wu bakkha. Khudāe di loe kā.
Bas. Mor sham. Nor me sekan kegi.
Shukr, alhamdu-lillah. Rubba sanā tā
lara.

Oba liri kā, toya e ka.
Chilam lare?
Dzū (or mūnga ta tlal dai), pa makh
kkhke loe pand dai.
Kkhah, da khpul wāk khāwind ye. Khu-
dāe dar sara mal sha.
Du'a di shī qabūla. Salām alaikum. Wa
alaikum salām.

138.

HOSPITAL VISITATION.

What is the state to day? Are all the
sick well? Has any new patient
come?

All is well, sir. Eight new patients
have come, amongst them is one
woman.

Seat them all in the porch. We will
first make enquiry of the in-door
people, and will inspect them after-
wards together with the out-door
patients. Take the pen and inkstand
with you, and the prescription book
also.

How are you, 'Umar? Is your wound
well? Remove the plaister from it
that I may look at it. It appears to
me that there is some dead bone in-
side it. Bring the instrument tray this
way. What has become of that long
probe? Here it is. Don't be afraid,

Tsa hāl dai nan? Randzūrān tol jor di?
Tsok nawai mariz rāghlai dai?

Khair khairiyat dai sāhib. Atah tana
nawī rāghlālī dī, pa kkhke yawa kkhā-
dza da.

Tol wārah pa mandaw kkhke kkhkenawa.
Wrūnbi ba da danana-wālo tapos kawū.
biyā wrusto ba da dwio nandāra kawū
sarada bāhir-wālo. Qalam mashwānra-i
dzān sara wākhla, aw da nūskho kitāb
hūn.

Tsa rang ye, 'umara? Parhār di jor dai?
Paha tina liri kā chi tamāsha e kawam.
Rāta kkhkārī chi danana pa kkhke tsa
nrāw hadūkai dai. Da kūlo shikarai
rāhista ka. Hagha ugda stan tsa sha?
Ilāya da. Weregā ma, 'umara. Da
stan pa parhār kkhke nana bāsam, aw

'Umar. I am going to introduce this probe into the wound, and move it about a little to examine the bone. I will not hurt you much. There, it is done. There is some dead bone in it. Give me the forceps. See, this piece has come out. There is yet another bit. It is caught in the flesh, and I cannot extract it without cutting. Well, if it is your wish, we will leave it for the present. But mark this well; the bone will not by itself be free for many days. I will take it out in a moment, and you will not even feel the pain. I told you so. Wash the blood from it, and cover the wound.

And what do you say, reverend sir? Have you observed any benefit from yesterday's medicine? Give me the hand. Your pulse is good; it is a little weak. And what is the state of the cough? Do you cough in the same manner as before? As yet I have noticed no benefit in myself. My cough is in the former state. My phlegm does not cut, it is hardened. When I take a breath, cracklings arise in my chest. I cannot remain lying down by reason of my breathing becoming oppressed. Write a prescription for the priest. That is one dose. Give it him three times a-day that he may take it, and point out to him the diet and regimen.

How is he with the eye? Undo the bandage. Open the eye very gently. Look at me. Do you see me? How many fingers do I hold up to you?

pa kkhke ba la-ag-kūṭī khwadzawam chi haḍūkai laṭawam. Der ba di na khūg-awam. Bas, wu shah. Tsa mṛāw ha-ḍūkai shta pa kkhke. Nūtsī lā la rāka. Gora, dā yawa ṭoṭa rā wu watala. Lā bula ṭoṭa shta. Hagha pa gwakkhe nkkhati da, be da tsiralu na e sham wu kkhkalai. Kkhah, ki stā khwakkh wī, ba e dā sāt pregdū. Lekin dā kkhah pohega; haḍūkai ba pakhpula tar dero wradzo pore bel na shī. Zah e ba pa ṭakī wu bāsam, aw pa dard bāndi ba poh hum na she. Mā e darta wu wai. Wīne tina windza, aw parhār put ka.

Aw tah tsa wāye, mullā ṣāhib? Da haghe parūna-i dawā bāndi stā tsa kkhegara m'alūma shwa? Lās rāka. Nabz di jor dai; yo la-ag shān ta kamquwat dai. Aw da tūkhī tsa hāl dai? Laka pakhwā pa haghah shān tūkhege? Tar osa pore hets da kkhegare pa dzān poh na sham. Tūkhai mi pa haghah pakhwānī hāl dai. Balgham mi na ghwuts-egī, khīyam shah. Chi sāh ākhlam, pa sīne mi shrangahār khejī. Mlāst na sham osedalai, da de la kabla chi sāh mi dūbegī. Mullā dapāra nuskha wu-līka (or wu kkhka). Dā yo khwurāk dai. Dre guzāra da wradzi wala warka, chi wu e di khwurī, aw pāl parhez warta wukkhāya.

Dā da starge khāwind tsa rang dai? Pa-ṭa-i prānadza. Starga der pa ro ro wughwarawa. Māta gora. Wīne me? Tso gūte mi darta nīwuli dī? Biyā

Say again. How many are there? He has indeed got his sight. Close the eye. Tie it up again. Now see that you don't move, and don't even think of rising or talking. Remain lying straight on the back, like a corpse, for three days more. Shall I get my sight, sir? There is some hope, for there has been a slight improvement from the first state.

How goes it with you, Tūrān Shah? Has the purge of yesterday taken effect? Well. I have been to the closet six times. I have had three good watery stools, and three indifferent motions. I am somewhat better to-day, and have derived some ease. But that pain in my joints does not go. I have swallowed a deal of your physic, but have not got well upon it. It may not be my fate, hence. What more can I say to you? You have a little patience. This rheumatism is a very troublesome disease, and is not quickly got rid of. I will give you a liniment to-day; dip your fingers into it, and then rub the hand over the joints. In the evening, when you lie down to sleep, I will give you another medicine. Swallow it with a gulp of water, at bed time, and draw a quilt over yourself so as to perspire.

And what is your state, old man? Has the purging ceased? Have the gripes been stopped? Oh sir! I am dead. I have been sitting at stool the whole night. Blood and mucus pass from me mixed up together. I am burst with gripes, my bowels are lacerated.

wāya. Tso dī? Da dah nazar kho wu shah. Starga puṭa ka. Biyā e wu tara. Aw gore chi wu na khwadze, aw da pātsedu yā da khabare kawulu khi-yāl hūn ma lara. Da murī pa shān, tar dreo wradzo pore stūnī-stagh prot osa. Nazar ba mi wu shī, sāhib? Tsa umed shta, wale chi la wrūnbānī hāl na tsa la-aga la-aga fā-ida shiwi da.

Ta sara tsa ranga teregi, tūrān shāh? Hagḥah parūnai jār pāzah karai dai? Kkhāyastah. Shpag guzāra chār-chobe ta talai yam. Dre kkhah da jullāb dastūna mi shawī dī, aw dre hera be khwanda nāst yam. Nan tsa la-ag shān jor yam, tsa āsāntiyā mi shiwi da. Wale dā da bandūno dard mi wrūkegi na. Stā dawā mā ḍera tskkhali da, magar pre jor shawai na yam. Naṣīb ba mi na wī, dzaka. Nor tsa wāyam darta? Tah la-ag-kūṭī ṣabr wukā. Dā da bād bimārtiyā chi da, ḍera sakhta nājortiyā da, aw pa zir na liri kegi. Nan ba dala yo tel dar kawam; tah khupule gūte pa kkhke wu waba, aw biyā lās pa bandūno bāndi wu maga. Mā^hkhām, chi khob ta tsamle, ba bula dawā dar kam. Mā^hkhustan, pa gūt da obo sara ter e kā, aw brastan pa dzān rā wāchawa chi khwale she.

Aw stā tsa hāl dai, spīn-gīriya? Dastūna di wudredalī dī? Kānge di band shiwi dī? Ai sāhibā! mūr shām. Kara-i shpa pa nāsto nāst yam. Wīne aw ra-ame gade waḍe rā na prewūzī. Pa kāngo wu chāwdalam, lar^hmānah mi ghwuts shwal. La brama prewatalam, nor mi tūqat na

I am fallen from my guard, and have no more strength. My patience and endurance are both exhausted. For the sake of God pay attention to me. Really, I am dying; I cannot last. Don't give way, my good man. You will recover, please God. We will attend to you carefully, and for the rest our reliance is on God. Cheer up. Brace up.

How are you, Sanobar? Does your heart palpitate in the same way? Your complexion is very yellow (or sallow).

I have observed no change. When I rise from a place, darkness comes over my eyes, and my head swims. I cannot go at all quickly, and when at any time I mount an ascent my heart flutters, I become nervous. My appetite is locked, I have no desire for food. If I eat a single mouthful, my belly at once swells, it does not digest. Moreover my face and feet are swollen.

And do you say nothing of the spleen? Is it in the same state, large and heavy.

No, my spleen is somewhat better than the previous state. Some change has come in its weight and size; it is become somewhat lighter.

We call your disease Anæmia. The salts of iron are very beneficial for it.

What man is this? When did he come? He came yesterday afternoon, and appears, as it were, demented.

Who are you, my lad? What is the matter with you?

kegi. Şabr zgham mi dwārah khalāş dī. Da khudāe da pāra dzamā ghaur wukā. Zah kho, rikkhitiyā, mram; pātai kedai na sham. Wār khatā kega ma kākā. Jor ba she, ki khudāe krī. Mūng ba stā kkhah khidnat kawū, nor bāqī tawak-kul mū pa khudāe dai. Dzān tūng ka. Takrah shah.

Tsa rang ye, sanobara? Zrah di pa haghah shān prakegi? Rang di kho der ziyar dai.

Hets pa farq poh na sham. Chi la dzāya pātsain, tyārah pa stargo rādzī, aw sar mi girzī. Hets pa gayandī na sham talai, aw chi chare pa lwarā khejam zrah mi dradzegī, wār khatā kegam. Ishitiā mi banda da, dōda-i khwā ta mi na kegi. Ki yawa nwarā-i wu khwūram, geḍa me pa haghah sā'tat parsegi, ḥazmegī na. Nor makh pkhe mi pārsedalī dī.

Aw da torī tsa khabar na kawē? Haghah shān dai, loe aw drūd?

Na, torai mi la haghah pakhwānī hāl na tsa jor shān ta dai. Pa dranāwī aw pa ghat-wālī kkhke tsa farq rāghlai dai; tsa qadr spuk shawai dai.

Stā maraz ta mū jolaha wāyū. Da dah pa ḥaqq kkhke da ospane jauha-ar der fā-ida-man dī.

Dā kūm sarai dai? Kala rāghlai dai?

Pārūn māzdigar rāghai, aw saudā-i ghondi kkhkārī.

Tsok ye halaka? Dar sara tsa shawai dai?

Look you at my pulse and tell me my state. I came yesterday, and have taken some medicine, but have felt no benefit.

We are not diviners that we should recognize a disease simply by looking at one. Your disease can only be ascertained when you have explained the symptoms to us, etc.

Now come, let us inspect the out-door ones.

Your head aches, and if you eat food or drink water you vomit? Show the tongue. Enough. Put it in. How are the bowels? His stomach is hard, he is costive. Give him a purge. I have asthma. Do you smoke? Did you ever smoke formerly? You require an emetic. Drink plenty of tepid water after it till vomiting comes on. The phlegm will fall with the ejections, and your chest will be freed.

There is a scar in his right eye. It is exactly over the pupil, and is also dense. Close the other eye. He sees nothing. He is stone blind in that one eye. You cannot be cured at my hands.

Why he is also afflicted in the eyes. Both are bleary. Here, come close to me. Your upper eyelids are inverted. The eyelashes are all laid against the eyeball. This can be cured. It requires cutting and stitching.

My water scalds and dribbles from me drop by drop. These are symptoms of stone. Lie down on that cot, get straight on the back. Don't fear, I

Tah nabz wugora, aw hāl rāta wāya. Pārūn rāghlai yam, aw tsa dawā mi khwurali da, lekin hets pa kkhegare poh na sham.

Zbargān na yū chi ta-ash pa kātah da sarī randz pejanū. Hāla ba stā maraz pe-jandai shī chi tah khpul hāl rāta bayānawe, etc.

Os rādza chi da bāhir-wālo nandāra kawū.

Sar di khūgegi, aw ki dōda-i khwure yā oba tskkhe jārbāse? Jiba wukkhāya. Bas. Nana-e-bāsa? Sahrā ta tsa ranga kkhkene? Gedā e klaka da, qabz kkhkenī. Jullāb warka. Sāl-landi mi kegi. Chilam ts'khe? Pakhwā di chare tskkhāwah? Da jaryastalu dawā ghware. Pre pase tarame obe dere wu ts'kha chi qai darshī. Pa chālūno ba di balgham prewūzī, aw sīna ba di āzāda shī.

Da dah pa kkhī starge kkhke gul dai. Jukht pa kasī bāndi dai, aw ghat hum dai. Bula starga puṭa ka. Hets na wīnī. Tap rūnd dai pa daghe yawe starge. Stā 'ilāj dzamā da lāsa na kegi.

Jor de hun pa stargo randzūr dai. Dwāre lechane dī. Hīsta, rāta nijde sha. Portani zegine di danana khwā ta arawuli dī. Bānre ṭole pa starghālī bāndi lagedalī dī. Da dah 'ilāj ba wushī. Prekawul aw ganḍal ghwārī.

Baul mi swadzi, aw tsātske tsātske rāna prewūzī. Dwī kho da gīṭa-i 'alāme dī. Pa haghah kaṭ bāndi wu gazega, stūnī stagh sha. Werega ma, der ba di na

won't hurt you much. Yes, there is a stone. Do you hear? It sounds when I hit it with the sound. There is no fear. I will make you insensible with medicine, and you shall know nothing about it.

I am weak and decrepid, and my sight also is very defective. Well, I will tell you more. You are deaf and white bearded also. Open the mouth. See, he is even toothless. These are all signs of old age. You are not ill, my good man; you are quite well. Don't suppose that you will again be a young man. Thank God you have lived so long, and repent of your past sins.

khūgaīwam. Ho, gīta-i sh̄ta. Āwre?
Chi sikh pre waham, ghagegī. Iets
yera nish̄ta. Pa dawā ba di be' hokkh
kawam, aw pre khābar ba hum na she.

Kam quwat aw ṭap yam, naẓar mi hum
ḍer kam dai. Kkhal, zah darta nor
wāyam. Kūr āw spīn'gīrai hum ye.
Khula di wīta ka. Gora, kaṇḍās hum
dai. Dwī wāre nakkhe da zoṛ-wālī dī.
Randzūr na ye kākā; jik joṛ ye. Dā
ma pohega chi biyā dubāra ba dzwān
she. Khudāe ta shukr wu bāsa chi
tar daghah 'umr pore pā-edalai ye, aw
da ter shawī gunāhūno toba wubāsa.

139.

SPORTING DIALOGUE.

Oh Mārifat Shah. Come here. Be quick.

Coming, sir. Here I am.

Not to-morrow, but the day after, early in the morning, we shall go out for sport. We are three gentlemen; now you see to the sporting apparatus, and have everything prepared at the appointed time.

Very good, sir. In which direction will you go? After what game, and for how many days shall you go?

We will first go to Paja hill after wild goat, and then when we have come down the hill we will shoot barta-velle, grey partridge, or quail, and will return home either on the sixth or seventh day. Take both my guns with you, and put four cans of powder, and twenty or twenty-five

Ai m'arifat shāh, dalta rāsha, zir sha.

Dardzam, ṣāhib, darāghlam.

Sabā na, bul sabā, saḥār wakhtī ba kkhkār
la dzū. Dre tana ṣāhibān yū; os tah da
kkhkār kālo ta wu gora, aw har tsa sara
pa neṭe pore taiyār sambāl sāta.

Ḍera kkha da, ṣāhib. Kūme khwā ta ba
lārsha-i? Kūm kkhkār pase, aw da tsō
wradzo dapāra ba dza-i?

Wṛunbe ba da paje ghar ta dzū ghartso
pase, aw biyā chi la ghra na rā kūz
shwalū da zarko, da tanzaro, yā da
mṛazo kkhkār ba kawū, nor yā pa
shpagame yā pa awwame wradzi ba
biyā kor ta rā rawān shū. Dzamā
dwārah ṭopakūna dzān sara yosa, aw
tsalor kūpa-i da dārū, aw yā shil yā

bullets for the rifle, and two or three bags of shot for the other guns, into the wallet. And tell the hawkmen that they must come after us.

Very well, sir. Since you go out a sporting for a week I will take the large and small tents with me, and the pointer, and both horses with their gear; and the servants and attendants all collected together I will take also with me. And if so be the order I will take expenses for the road from the treasurer, and conceal it in the mule pannier with the clothes.

You have said it exactly, do so and start at noon to-morrow. And see, when you arrive at the village pitch the tents somewhere outside on clean bare ground, and be careful that you do no violence, or have no quarrelling or wrangling with the people of the village. Whatever you want of them, such as fowls, butter, fodder, or anything else, see that you take it for cash payment, and be careful not to trespass in the fields or gardens. Further, give my compliments to the chief malik of the village, tell him that I am coming, and shall require sixteen or twenty beaters of him, and let him understand that he must provide good experienced men.

May you not be fatigued, sir. You are well come.

May you not be poor, oh Malik. Are you well? Where is our tent pitched? Show me the way to it.

It is on that side of the village; go on,

pindzah-wisht dāne da mardako haghah rakhdār bandūkh dapāra, aw dwe ya dre taila-i da charo haghah bul topak dapāra, pa dzola-i kkhike kkhkegda. Aw bāzwānāno ta hum wāya, chi dwi di rūshī mūnga pase.

Der kkhah dai, sāhib. Nor chi tāsū ba da hafte pore kkhkār ta wūza-i zah ba khaima aw dera dzān sara wram, aw khandai spai, aw dwārah asūna sara da asbāb, aw nokar chākar hum, tol yo dzāe malgarī karī, ba dzān sara biyūyam. Aw ki hukm dāhase wī da lūri kharts ba la khizānchī na wākhlam, aw ba e pa yakh-dān kkhike puṭ kawam.

Jukhta khabara di wu krala, daghah hase wu kā, aw sabā ghārmah rawān sha-i. Aw gora, har kala chi kilī ta wurasa-i dere chare pa spine dāge bāndi wu drawa-i, aw pahm kawa-i chi tāsū da kilī khalq sara tsa zor ziyātī, yā tsa jagra steza wu na kawa-i. Har tsa chi la dwio na ghwāra-i, laka chirgūn, ghwarī, wākkhah, yā nor tsa, gora-i chi pa rok wā e khla-i, aw khabardār sha-i chi pa paṭo yā pa bāghūno kkhike wu na girza-i. Aw bul, da kilī mashar malik ta dzamā salām wāchawa, aw wāya warta chi falānkai rātlūnai dai, aw ba tina yā shpāras yā shil kasa kkhkārī-yān ghwārī, nor tah e poh krah chi kkhah balad sarī di paidā kāndi.

Starai ma sha, sāhib. Pa, khaira rāghlai ye.

Ma khwārega, malika. Jor ye? Dza-mūnga dera kūm dzāe wudrawuli da? Lār e rāta wu kkhāya.

Da kilī haghe khwā ta da; tah dza, dar-

I am with you. This is my hostelry, do the kindness, dismount here. Breakfast is ready, and the cots drawn out are placed outside.

Your kindness is great, Malik. We go to our own tents. Who is the chief of this village? You are? That is very good news. Have you collected the twenty beaters?

Long ago. They are all present, and seated there at the tents with your men.

You have done very well. There they are, our tents are in sight. Now you stay behind, Malik, and after a while come to my tent, and we will have consultation together. Then it is agreed that, it being too late to-day, we cannot ascend the hill. We will start to-morrow at cock-crow, and if all is well will pass the night on the hill. This is the best plan. Oh men, do you go and cook your dinners, we will go up the hill in the morning.

Come by this path. The ascent is difficult on that side; in fact, one cannot ascend by it. The reason of it is this, that the cliff on that side rises straight up to the sky, and there is no path. Even this road is not free from trouble, for there is the fear of snakes in that dense herbage, and in many places, by reason of the dry leaves, the ground is so slippery that many persons have fallen down on it. If one's foot were to slip on the edge of the cliff he is lost, for the ground slopes very suddenly, and then drops in a sheer precipice to a great deep

sara yam. Dagha dzamā hujra da, mihrbāngī wukā, dale kūz sha. Doda-i taiyāra da, aw kaṭūna rāyastalī bāhir īkkhī dī.

Stā mihrbāngī ḍera da, malika. Dzn khpulo ḍero ta. Da de kilī mashar tsok dai? Tah ye? Dā kho ḍera kkhā khabara da. Haghab shil tana kkhkā-riyān di rā ṭol karī dī?

Larghūne. Ṭol hāzīr dī, halta pa ḍero stā sarīo khatsa nāst dī?

Ḍer kkhah di wu krah. Haghe dī, dza-mūnga dere rā kkhkāre shwe. Os tah pātai sha, malika, aw biyā drang sā'at pas dzamā dere lara rāsha, aw mū ba sara jirga wu kawū. Bāre maṣlahat pa dā dai, chi nan nā wakht shawai dai, ghra ta na shū khatalī. Sabā char-bāng ba mūng rawānegū, aw chi khair wī ba pa ghra bāndi shpa tera krū. Dagha ghwara da. Ai sarīo, tāsū lār-sha-i, aw khpule khpule ḍoda-i pakhe kra-i, saḥār ba ghra ta khejū.

Pa de lāri rādza. Haghe khwā ta khātah grān dai; haḍo tsok pre na shī khatai. Sabab e dā dai, chi haghe khwā ta kamar negh khatalai dai āsmān ta, aw lār nishta. Dā lār hum khālī da wis-wāsa na da, wale chi pa dagho ganro wākkho kkhke yera da mārān wī, aw dzāe pa dzāe da wucho pānro la kabla zmaka khwa-enāka dāhase da, chi ḍer sarī pre khwa-edalī dī. Ki da chū pkkha pre da kamar da ja-i khwā ta wu khwa-edala, haghab wruk shah, wale chi zmaka ḍer zir pa rewand tili da, aw biyā sama pa kkhkata yo loe star garang ta prewati da. Har tsa chi

abyss below. Whatever slips on it falls into the abyss, and is broken, and becomes smashed to atoms; in fact, is utterly destroyed; its very dust is not perceived, so far down is the depth.

It must indeed be a stiff hill. It seems to me the ascent of it will be difficult. You go in front, I will keep behind you. Go slowly, I cannot mount so fast. My breath shortens and my calves have given way. Is that the top of the ridge? Well, let us rest a while, and take a little breath.

On which ridges do the wild goat usually wander? Do you see that peak, the one on the summit of which a stone is standing upright? Yes, I see it.

Tell the beaters to go along the brow side and ascend to that peak, and then, forming line, to come down towards us. We will lie here in wait, and when the wild goat pass along the road will have our shot at them.

Are the wild goat many or few on this hill? At this season there are not many, for the villagers, every day, roam over the hills in search of fuel and fodder, and some few also shoot over them, thus the wild goat, being frightened, depart and dwell in the higher ridges.

Here he is, look, he comes, do you see? This side, here, to the left hand. Do you not see his antlers above that red bush? He is a large he-goat. Wait a little. He will come close to

pre wu lwedah, garang ta prewūzi, aw mātegi, dare dare shī; haḍo, fū fanā shī; da dah ḍūre hum na m'alūmegi dombra liri pa kkhkata jawar dai.

Dā kkh ba be-shāna zig ghar wī. Rā ta kkhkārī chi khātal ba pre grān wī. Tah makli kkhke sha, zah ba darpase yam. Ro ro dza, dombra pa talwār na sham khatai. Sāh mi land land kegī, aw spīne mi wīlī shwe. Dā da kamar sar dai? Kkhah, mūng ba yo s'at pore ḍaḍa lagawū, aw la-ag-kūṭī dama kawū.

Ghartsa-ah akṣar pa kūmo kamaro bāndi girzī? Dā tsūka wīne, haghā chi pa sar e ṭiga negha wulāra da? Ho, wīnam e.

Kkhkārīyāno ta wuwāya chi dwī pa daghe tselme ja-i di dzī, aw haghah sar ta di wu khejī, biyā para tarali pa kkhkata di rāwawrī. Mūng ba dale pasūnai nīwulai kkhkenū, aw har kala chi ghar-tsal pa lāri teregī ba pre guzār wu kawū.

Ghartsa-ah pa daghah ghar bāndi ḍer yā kam wī? Pa daghe mūde kkhke ba ḍer na wī, wale chi da kilī khalq hara wradz pa ghruno bāndi bālanr aw wākkho pase girzī, aw dzane yo nīm pre bāndi kkhkār hum kawī, pas ghar-tsa-ah tre tarhedalī lwurī, aw pa uchato kamaro bāndi osī.

Hāyah dai, wugora, rādzī, wīne? De khwā ta, dale, kīnr lās ta. Kkhkar e na wīne haghah sūr ḍakī da pāsa? Ghat wuz dai, La-ag-kūṭī wār wu kā. Os ba mūnga ta nījde shī. Pa wulī wu wula.

us presently. Aim at the shoulder. He is come, make haste, fire at him. Hit! well done! Give me a knife that I may cut his throat. He has very fine long and twisted horns, and see what a beautiful long beard this is.

Look out! another is coming. I saw him just now when he turned this way from that spur. Here, what is that under the white boulder? Gone! he is off! missed!

What men are those? They are coming this way in one mass. Sing out and ask them who they are.

It seems to me that they are our own beaters. Having come down the hill they have united together, and are now coming to join us. Without mistake it is them. I recognize them. They are come, see, they have arrived.

Be ye not fatigued. How many persons are left behind?

May you prosper. Nobody is left, all are here. Has anyone a pipe? Here is one, take it. Don't you smoke? Will you smoke? It is very agreeable.

Arise, come, let us go. The descent is easy, we shall soon reach the tents; there is yet some sun. As long as there is sun there is light. Come forward two men. Tie this goat by the head and heels to a pole, and convey it down to the tents.

It is a large goat, nay, huge, and monstrously heavy. Who shot him? The European? He is a good sportsman. Verily, the Europeans are all good sportsmen.

Rāghai, zir shah, guzār pre wukā. Wulaged! shābāsh! Chāra lāla rāka chi halāl e kawam. Der kkhah ūgd kkhka-rūna larī, aw gora tsa ranga kkhāyasta ūgda gīra e da.

Pahm ka! bul rādzī. Os mā e wulīdah chi la haghah kamara rā de khwā ta e girzedah. Hista, dā tsa dai lāndi tar haghē spīne gāte? Lār! wū e lwukkht! khatā sha!

Haghah kūm sarī dī? Ganr rā de khwā ta drūmī. Nāre waha, aw pukkhana ka chi tāsū tsok ya-i?

Rāta kkhkārī chi dzamūnga khpul kkhkā-riyān dī. La ghra na rā kūz shawī, yo dzāe tol shawī dī, aw os rā rawān dī chi mūng khatsa dī gaḍ shī. Bedū haghah-dagha-ah dī. Zah e pejanam. Rāghlal, gorah, rā rasedalī dī.

Starī ma sha-i. Tso tana wrusto pātī dī?

Loe sha. Hets tsok pātai na dai, tol dalta dī. Chā tsakha chilam shta? Hāyah dai, wā e khla. Chilam na tskkhe? Tah tskkhe? Der khwand-nāk dai.

Pātsa-i, rādzā-i chi dzū. Kūzedah āsān dai, zir ba dero ta wu rasegū; nwar lā shta. Hombra chi nwar wī ranrā wī? Wīrande sha-i dwah tana sarī. Dā wuz zam zambolai pa largī bāndi wu tarā-i, aw kūz dero ta wu rasawa-i.

Ghat wuz dai, wale nāpar dai, aw be shāna drūnd. Chā e wishtalai dai? Farangī? Kkhah kkhkārī sarai dai. Yara, farangiyān tol kkla-ah kkhkārī sarī dī.

Be quiet, my lad. He is called the civil officer. Nobody calls them Europeans to their faces, because they dislike it.

Speak of him as "master."

I am sorry for it. I was not aware.

What do you think, will he be angry with me?

It is all right, lad, he also is unaware, for he does not understand Pukkhto.

Chup sha, halaka. Haghah pa mulki s̄ahib yādegī. Dwīo ta tsok pa makhā makh farangai-na wāyī, wale chi bad e manī.

Pa "s̄ahib" warta yādawa.

Dzainā pre toba da. Khabar na wum.

Tah tsa ganre, haghah ba rāta qahr kāndi?

Khair dai, halaka, haghah hum khabar na dai, wale chi pa pukkhto na pohegi.



THE END.